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THE

PSALMS

AND

HYMNS,

WITH THE

CATECHISM, CONFESSION OF FAITH, AND LITURGY

OF THE

REFORMED DUTCH CHURCH

IN NORTH AMERICA.

SELECTED AT THE REQUEST OF THE GENERAL SYNOD.

BY JOHN H. LIVINGSTON, *D. D.*
S. T. P.

"Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in Psalms and Hymns and Spiritual Songs, singing with grace in your hearts unto the Lord." - - - - - *Col.* iii. 16.

NEW-YORK:
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1814.

DISTRICT OF NEW-YORK, } SS.

BE IT REMEMBERED, that on the eleventh day of December, in the thirty-eighth year of the Independence of the United States of America, PETER WILSON, on behalf of the Minister, Elders, and Deacons of the Reformed Protestant Dutch Church in the city of New-York, of the said district, hath deposited in this office the title of a book, the right whereof they claim as proprietors, in the words and figures following, to wit:

(L. S.)

The Psalms and Hymns, with the Catechism, Confession of Faith, and Liturgy of the Reformed Dutch Church in North America. Selected at the request of the General Synod. By John H. Livingston, D. D. S. T. P.

"Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in Psalms and Hymns and Spiritual Songs, singing with grace in your hearts unto the Lord."..... *Col.* iii. 16.

In conformity to the act of the congress of the United States, entitled, "An Act for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies during the times therein mentioned," and also to an act, entitled, "An Act, supplementary to an act, entitled, an act for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies, during the times therein mentioned, and extending the benefits thereof to the arts of designing, engraving, and etching historical and other prints."

THERON RUDD,
Clerk of the New-York District.

THE

ACTS AND PROCEEDINGS

Of the General Synod of the Reformed Dutch Church in North America, held at Albany, June, 1812.

A REVISION of the Psalms and Hymns now in use in the Dutch Church, having been requested and referred to the General Synod, by the Particular Synod of New-York; and it being desirable that our selection of Psalms and Hymns should be improved and enlarged:

Resolved, That the Synod request the Rev. Dr. Livingston to make a selection of Psalms and Hymns agreeably to the views expressed upon this subject; and they appoint the Rev. James V. C. Romeyn, James S. Cannon, Peter Steddiford and John Schureman, a committee to whom Dr. Livingston will submit the selection; but for the greater security in a work of such importance, it is resolved, that after it is adopted by the committee, it shall be reported to the General Synod and obtain their ultimate approbation before it be published.

Acts and Proceedings of the General Synod of the Reformed Dutch Church, held at an extraordinary session, at New-York, October, 1813.

THE committee to whom Professor Livingston was requested to submit his selection of Psalms and Hymns, reported: That he had accomplished the work assigned him; that they have examined the same, and judge it to be a judicious and excellent selection; that they accordingly recommend it to the General Synod for their ultimate ap-

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The Athanasian Creed, - *ibid*

PSALMS.

Psalm 1. s. m.

The way and end of the righteous and the wicked.

1 THE man is ever blest
Who shuns the sinner's ways,
Amidst their councils never stands,
Nor takes the scorner's place.

2 But makes the law of God
His study and delight,
Throughout the labours of the day,
And watches of the night.

3 He like a tree shall thrive,
With waters near the root:
Fresh as the leaf his name shall live;
His works are heav'nly fruit.

4 Not so the ungodly race,
They no such blessings find;
Their hopes shall flee like empty chaff
Before the driving wind.

5 How will they bear to stand
Before that judgment-seat,
Where all the saints at Christ's right hand
In full assembly meet?

6 He knows, and he approves
The way the righteous go:
But sinners and their works shall meet
A dreadful overthrow.

Psalm 2. *First Part.* L. M.

God the Father vindicates his Messiah.

1 WHY did the heathen madly rage,
And why the Jews conspire in vain?
Why kings and rulers all engage,
T' oppose Messiah's gracious reign?

2 "Come, let us break his bands," they say,
"We'll ne'er be govern'd by his laws:"
And thus they cast his yoke away,
And nail'd Messiah to the cross.

3 But God the Father, from his throne,
Laughs at their pride, their rage controls;
He'll vex their hearts with pains unknown,
And speak in thunder to their souls.

4 "I'll vindicate the King I made,
"On Zion's everlasting hill;
"My hand shall bring him from the dead,
"And he shall reign, Messiah still."

Psalm 2. *Second Part.* L. M.

God the Son reveals the divine decree.

1 TH' eternal Son with pow'r array'd,
Declares th' unchangeable decree:
"Thou art my Son," the Father said,
"This day have I begotten thee.

2 "For sin thou'st offer'd up thy soul,
"And thou'st a right to intercede;
"Thy life shall last while ages roll,
"And thou shalt see a num'rous seed.

3 "Ask then, my Son, and I will give
"The heathen for thy vast domain;
"The utmost ends of earth receive,
"And boundless be thy blessed reign.

4 "But nations that resist thy grace,
"Shall fall beneath thine iron stroke;
"Thy rod shall crush thy foes with ease,
"As potters' earthen work is broke."

PSALM 2. *Third Part.* L. M.

God the Holy Ghost invites and warns persecutors and infidels.

1 "NOW," saith the spirit of the Lord,
"To those who sit on earthly thrones;
"Rejoice with trembling at his word,
"And at his feet submit your crowns.

2 "With faith and love address the Son,
"Lest he grow angry, and ye die;
"His wrath will burn to worlds unknown,
"If ye provoke his jealousy.

3 "His frowns shall drive you quick to hell,
"For he is God, and ye but dust;
"Happy the souls that know him well,
"And make his grace their only trust."

PSALM 3. *First Part.* L. M.

A Morning Psalm.

1 O LORD, how many are my foes,
In this weak state of flesh and blood!
My peace they daily discompose,
But my defence and hope is God.

2 Tir'd with the burdens of the day,
To thee I rais'd an evening cry;
Thou heard'st when I began to pray,
And thine almighty help was nigh.

3 Supported by thy heav'nly aid,
I laid me down and slept secure;
Not death should make my heart afraid,
Tho' I should wake and rise no more.

4 But God sustain'd me all the night:
Salvation doth to God belong:
He rais'd my head to see the light,
And makes his praise my morning song.

PSALM 3. *Second Part.* C. M.

God our defence from Sin and Satan.

1 MY God, the tempter would persuade,
There's no relief in heav'n;
And all my swelling sins appear
Too big to be forgiv'n.

2 But thou, my righteousness and strength,
Shalt on the tempter tread;
Shalt silence all my threat'ning guilt,
And raise my drooping head.

3 I cry'd, and from his holy hill
He bow'd a list'ning ear;
I call'd my Father, and my God,
And he subdu'd my fear.

4 He shed soft slumbers on mine eyes,
In spite of all my foes;
I 'woke, and wonder'd at the grace
That guarded my repose.

5 What, tho' the hosts of death and hell
All arm'd against me stood;
Terrors no more shall shake my soul;
My refuge is my God.

6 Arise, O Lord, fulfil thy grace,
While I thy glory sing:
For Christ hath broke the serpent's teeth,
And death has lost his sting.

7 Salvation to the Lord belongs,
His arm alone can save;

Blessings attend thy people here,
And reach beyond the grave.

PSALM 4. *First Part.* L. M.

God our portion and Christ our hope.

1 O GOD of grace and righteousness,
Hear and attend when I complain;
Thou hast enlarg'd me in distress,
Bow down a gracious ear again.

2 Ye sons of men, in vain ye try
To turn my glory into shame;
How long will scoffers love to lie,
And dare reproach my Saviour's name?

3 Know that the Lord divides his saints
From all the tribes of men beside:
He hears the cry of penitents,
For the dear sake of Christ that died.

4 When our obedient hands have done
A thousand works of righteousness,
We put our trust in Christ alone,
And glory in his pard'ning grace.

5 Let the unthinking many say,
"Who will bestow some earthly good?"
But, Lord, thy light and love we pray;
Our souls desire this heav'nly food.

6 Then shall my cheerful pow'rs rejoice
At grace and favours so divine,
Nor will I change my happy choice,
For all their corn, and all their wine.

PSALM 4. *Second Part.* C. M.

An Evening Psalm.

1 LORD, thou wilt hear me when I pray;
I am for ever thine:

I fear before thee all the day,
Nor would I dare to sin.

2 And while I rest my weary head,
From cares and bus'ness free,
'Tis sweet conversing on my bed
With my own heart and thee.

3 I pay this evening sacrifice;
And when my work is done,
Great God! my faith and hope relies
Upon thy grace alone.

4 Thus, with my thoughts compos'd to peace,
I'll give mine eyes to sleep;
Thy hand in safety keeps my days,
And will my slumbers keep.

Psalm 5. C. M.

For the Lord's Day Morning.

1 LORD, in the morning thou shalt hear
My voice ascending high;
To thee will I direct my pray'r,
To thee lift up mine eye;

2 Up to the hills where Christ is gone,
To plead for all his saints,
Presenting at his Father's throne
Our songs and our complaints.

3 Thou art a God before whose sight
The wicked shall not stand;
Sinners shall ne'er be thy delight,
Nor dwell at thy right hand.

4 But to thy house will I resort,
To taste thy mercies there:
I will frequent thy holy court,
And worship in thy fear.

5 Oh may thy spirit guide my feet
In ways of righteousness!
Make ev'ry path of duty straight,
And plain before my face.

6 My watchful enemies combine
To tempt my feet astray;
They flatter with a base design
To make my soul their prey.

7 Lord, crush the serpent in the dust,
And all his plots destroy;
While those that in thy mercy trust
For ever shout for joy.

8 The men that love and fear thy name
Shall see their hopes fulfill'd;
The mighty God will compass them
With favour as a shield.

Psalm 6. c. m.

Complaint in Sickness.

1 IN anger, Lord, rebuke me not,
Withdraw the dreadful storm;
Nor let thy fury grow so hot,
Against a feeble worm.

2 My soul's bow'd down with heavy cares,
My flesh with pain oppress;
My couch is witness to my tears,
My tears forbid my rest.

3 Sorrow and pain wear out my days;
I waste the night with cries,
Counting the minutes as they pass,
'Till the slow morning rise.

4 Shall I be still afflicted more?
Mine eyes consum'd with grief?

How long, my God, how long before
Thy hand afford relief?

5 He hears when dust and ashes speak,
He pities all our groans;
He saves us for our Saviour's sake,
And heals our broken bones.

6 The virtue of his sov'reign word
Restores our fainting breath;
For silent graves praise not the Lord,
Our lips are seal'd in death.

PSALM 7. C. M.

God's care of his people, and punishment of persecutors.

1 MY trust is in my heav'nly friend,
My hope in thee, my God;
Rise, and my helpless life defend
From those that seek my blood.

2 With insolence and fury they
My soul in pieces tear;
As hungry lions rend the prey,
When no deliv'rer's near.

3 If I indulge in thoughts unjust,
And wish and seek their woe,
Then let them tread my life to dust,
And lay mine honour low.

4 If there were malice hid in me,
I know thy piercing eyes;
I should not dare appeal to thee,
Nor ask my God to rise.

5 Arise, my God, lift up thy hand,
Their pride and pow'r control;
Awake to judgment, and command
Deliv'rance for my soul.

6 Let sinners and their wicked rage
Be humbl'd to the dust;
Shall not the God of truth engage
To vindicate the just?

7 He knows the heart, he tries the reins,
He will defend th' upright;
His sharpest arrows he ordains
Against the sons of spite.

8 For me their malice dug a pit,
But there themselves are cast:
My God makes all their mischief light
On their own heads at last.

9 That cruel persecuting race
Must feel his dreadful sword;
Awake, my soul, and praise the grace,
And justice of the Lord.

PSALM 8. *First Part.* S. M.

The sovereignty and goodness of God.

1 O LORD, our heav'nly King,
Thy name is all divine,
Thy glories round the earth are spread,
And o'er the heav'ns they shine.

2 When to thy works on high,
I raise my wond'ring eyes,
And see the moon, complete in light,
Adorn the darksome skies:

3 When I survey the stars
And all their shining forms,
Lord, what is man! that worthless thing,
A-kin to dust and worms?

4 Lord, what is worthless man,
That thou should'st love him so!

Next to thine angels is he plac'd,
And lord of all below.

5 How rich thy bounties are!
How wond'rous are thy ways!
Of dust and worms, thy pow'r can frame,
A monument of praise.

Psalm 8. *Second Part.* L. M.

Adam and Christ.

1 LORD, what was man, when made at first,
Adam, the offspring of the dust,
That thou should'st set him and his race
But just below an angel's place!

2 That thou should'st raise his nature so,
And make him lord of all below;
Make ev'ry beast and bird submit,
And lay the fishes at his feet!

3 But O, what brighter glories wait
To crown the second Adam's state!
What honours shall thy Son adorn,
Who condescended to be born!

4 See him below his angels made:
See him in dust among the dead,
To save a ruin'd world from sin:
Yet he shall reign with pow'r divine.

5 The world to come, redeem'd from all
The mis'ries that attend the fall,
New made and glorious, shall submit
At our exalted Saviour's feet.

Psalm 8. *Third Part.* L. M.

The Hosannah of the Children.

1 ALMIGHTY Ruler of the skies,
Thro' the wide earth thy name is spread;

And thine eternal glories rise,
O'er all the heav'ns thy hands have made.

2 To thee the voices of the young
A monument of honour raise ;
And babes with uninstructed tongue
Declare the wonders of thy praise.

3 Thy pow'r assists their tender age
To bring proud rebels to the ground;
To still the bold blasphemer's rage,
And all their policy confound.

PSALM 9. *First Part.* C. M.

Wrath and mercy from the judgment-seat.

1 WITH my whole heart I'll raise my song,
Thy wonders I'll proclaim;
Thou, the great judge of right and wrong,
Wilt put my foes to shame.

2 I'll sing thy majesty and grace;
My God prepares his throne
To judge the world in righteousness,
And make his vengeance known.

3 Then shall the Lord a refuge prove
For all the poor oppress;
To save the people of his love,
And give the weary rest.

4 The men, that know thy name, will trust
In thine abundant grace:
And thou wilt ne'er forsake the just,
Who humbly seek thy face.

5 Sing praises to the righteous Lord,
Who dwells on Zion's hill;
Who executes his threat'ning word,
And doth his grace fulfil.

Psalm 9. *Second Part.* c. m.

The wisdom and equity of providence.

1 WHEN the great judge, supreme and just,
Shall once enquire for blood,
The humble souls, that mourn in dust,
Shall find a faithful God.

2 He from the dreadful gates of death
Doth his own children raise:
In Zion's gates with cheerful breath,
They sing their Father's praise.

3 His foes shall fall with heedless feet
Into the pit they made;
And sinners perish in the net
Which their own hands have spread.

4 Thus by thy judgments, mighty God,
Are thy deep councils known;
When men of mischief are destroy'd,
The snare must be their own.

5 The wicked shall sink down to hell;
Thy wrath devour the lands
That dare forget thee, or rebel
Against thy known commands.

6 Tho' saints to sore distress are brought,
And wait and long complain;
Their cries shall never be forgot,
Nor shall their hopes be vain.

Psalm 10. *First Part.* c. m.

For a day of Humiliation.

1 WHY doth the Lord stand off so far?
And why conceal his face,
When great calamities appear,
And times of deep distress?

2 Lord, shall the wicked still deride
  Thy justice and thy pow'r?
Shall they advance their heads in pride,
  And still thy saints devour?

3 They put thy judgments from their sight,
  And then insult the poor;
They boast in their exalted height,
  That they shall fall no more.

4 Arise, O God, lift up thy hand;
  Attend our humble cry:
No enemy shall dare to stand
  When God ascends on high.

PSALM 10. *Second Part.* C. M.

God will hear the prayers of his children.

1 WHY do the men of malice rage,
  And say, with foolish pride,
The God of heav'n will ne'er engage
  "To fight on Zion's side."

2 But thou forever art our Lord,
  And pow'rful is thy hand;
As when the heathens felt thy sword,
  And perish'd from thy land.

3 God will prepare our hearts to pray,
  And bow his ear to hear;
He marks whate'er his children say,
  And puts the world in fear.

4 Proud tyrants shall no more oppress,
  No more despise the just;
And mighty sinners shall confess
  They are but earth and dust.

Psalm 11. L. M.

God loves the righteous and abhors the wicked.

1 MY refuge is the God of love:
Why do my foes insult and cry?
"Fly like a tim'rous trembling dove,
"To distant woods or mountains fly."

2 If government be all destroy'd,
(That firm foundation of our peace)
And violence make justice void,
Where shall the righteous seek redress?

3 The Lord in heav'n hath fix'd his throne,
His eye surveys the world below;
To him all mortal things are known,
His eye-lids search our spirits through.

4 If he afflict his saints so far,
To prove their love, and try their grace,
What must the bold transgressors fear?
His very soul abhors their ways.

5 On impious wretches he shall reign
Tempests of brimstone, fire and death;
Such as he kindled on the plain
Of Sodom, with his angry breath.

6 The righteous Lord loves righteous souls,
Whose thoughts and actions are sincere,
And with a gracious eye beholds
The men that his own image bear.

Psalm 12. *First Part.* L. M.

Safety and hope in evil times.

1 ALMIGHTY God, appear and save,
For vice and vanity prevail;
The godly perish in the grave,
The just depart, the faithful fail.

2 The whole discourse, when neighbours meet,
Is fill'd with trifles loose and vain;
Their lips are flatt'ry and deceit,
And their proud language is profane.

3 But lips that with deceit abound
Shall not maintain their triumph long;
The God of vengeance will confound
The flatt'ring and blaspheming tongue.

4 "Yet shall our words be free," they cry;
"Our tongue shall be control'd by none:
"Where is the Lord will ask us why?
"Or say, our lips are not our own."

5 The Lord, who sees the poor oppress't,
And hears th' oppressor's haughty strain,
Will rise to give his children rest,
Nor shall they trust his word in vain.

6 Thy word, O Lord, tho' often try'd,
Void of deceit shall still appear;
Not silver, sev'n times purify'd
From dross and mixture, shines so clear.

7 Thy grace shall in the darkest hour
Defend the holy soul from harm:
Tho', when the vilest men have pow'r,
On ev'ry side will sinners swarm.

PSALM 12. *Second Part.* C. M.

The Lord will judge the wicked, and save his people.

1 LORD, when iniquities abound,
And blasphemy grows bold,
When faith is hardly to be found,
And love is waxing cold:

2 Is not thy chariot hast'ning on?
Hast thou not given the sign?

May we not trust and live upon
A promise so divine?

3 "Now," saith the Lord, "Now will I rise,
"And make oppressors flee;
"I will appear to their surprise,
"And set my servants free."

4 Thy word, like silver sev'n times try'd,
Thro' ages shall endure:
The men that in thy truth confide
Shall find the promise sure.

PSALM 13. L M.

Pleading with God under desertion.

1 HOW long, O Lord, shall I complain,
Like one that seeks his God in vain?
Wilt thou thy face for ever hide?
Shall I still pray and be deny'd?

2 Shall I forever be forgot,
As one whom thou regardest not?
Still shall my soul thine absence mourn?
And still despair of thy return?

3 How long shall my poor troubl'd breast
Be with these anxious thoughts oppress,
And satan, my malicious foe,
Rejoice to see me sunk so low?

4 Hear, Lord, and grant me quick relief,
Before my death conclude my grief;
If thou withhold thy heav'nly light,
I sleep in everlasting night.

5 How would the pow'rs of darkness boast,
Could but one praying soul be lost?
But I have trusted in thy grace,
And shall again behold thy face.

6 Whate'er my fears or foes suggest,
Thou art my hope, my joy, my rest:
My heart shall feel thy love, and raise
My cheerful voice to songs of praise.

PSALM 14. *First Part.* C. M.

By nature all men are sinners.

1 FOOLS in their hearts believe and say,
"That all religion's vain;
"There is no God that reigns on high,
"Or minds th' affairs of men."

2 From thoughts so dreadful and profane
Corrupt discourse proceeds;
And in their impious hands are found
Abominable deeds.

3 The Lord, from his celestial throne,
Look'd down on things below,
To find the man that sought his grace,
Or did his justice know.

4 By nature all are gone astray,
Their practice all the same;
There's none that fears his Maker's hand,
There's none that loves his name.

5 Their tongues are us'd to speak deceit,
Their slanders never cease;
How swift to mischief are their feet!
Nor know the paths of peace.

6 Such seeds of sin (that bitter root)
In ev'ry heart are found;
Nor can they bear diviner fruit,
'Till grace refine the ground.

Psalm 14. *Second Part.* c. m.

The folly of persecutors.

1 ARE sinners now so senseless grown,
That they the saints devour?
And never worship at thy throne,
Nor fear thine awful pow'r?

2 Great God, appear to their surprise,
Reveal thy dreadful name;
Let them no more thy wrath despise,
Nor turn our hope to shame.

3 Dost thou not dwell among the just?
And yet our foes deride,
That we should make thy name our trust:
Great God, confound their pride.

4 Oh that the joyful day were come
To finish our distress!
When God shall bring his children home,
Our songs shall never cease.

Psalm 15. l. m.

The character of a Saint; or, the qualifications of a Christian.

1 WHO shall ascend thy heav'nly place,
Great God, and dwell before thy face?
The man that minds religion now,
And lives and walks by faith below:

2 Whose hands are pure, whose heart is clean;
Whose lips still speak the thing they mean;
No slanders dwell upon his tongue;
He hates to do his neighbour wrong.

3 Scarce will he trust an ill report,
Nor vent it to his neighbour's hurt;
Sinners of state he can despise,
But saints are honour'd in his eyes.

4 Firm to his word he ever stood,
And always makes his promise good,
Nor dares to change the thing he swears,
Whatever pain or loss he bears.

5 He never deals in bribing gold,
And mourns that justice should be sold:
While others scorn and wrong the poor,
Sweet charity attends his door.

6 He loves his enemies, and prays
For those that curse him to his face;
And doth to all men still the same
That he would hope or wish from them.

7 Yet, when his holiest works are done,
His soul depends on grace alone:
This is the man thy face shall see,
And dwell for ever, Lord, with thee.

PSALM 16. *First Part.* L. M.

Confession of our poverty; and Saints the best company.

1 PRESERVE me, Lord, in time of need,
For succour to thy throne I flee,
But have no merits there to plead;
My goodness cannot reach to thee.

2 Oft have my heart and tongue confess'd,
How empty and how poor I am:
My praise can never make thee blest,
Nor add new glories to thy name.

3 Yet, Lord, thy saints on earth may reap
Some profit by the good we do:
These are the company I keep,
These are the choicest friends I know.

4 Let others choose the sons of mirth,
To give a relish to their wine;

I love the men of heav'nly birth,
Whose thoughts and language are divine.

PSALM 16. *Second Part.* L. M.

The sufficiency of Christ.

1 HOW fast their guilt and sorrows rise,
Who haste to seek some idol-god :
I will not taste their sacrifice,
Their off'rings of forbidden blood.

2 My God provides a richer cup,
And nobler food to live upon ;
He for my life hath offer'd up
Jesus his best beloved Son.

3 His love is my perpetual feast ;
By day his counsels guide me right :
And be his name for ever blest,
Who gives me sweet advice by night.

4 I set him still before mine eyes ;
At my right hand he stands prepar'd
To keep my soul from all surprise,
And be my everlasting guard.

PSALM 16. *Third Part.* L. M.

Support in death, and hope of the resurrection.

1 WHEN God is nigh, my faith is strong :
His arm is my almighty prop :
Be glad my heart, rejoice my tongue ;
My dying flesh shall rest in hope.

2 Tho' in the dust I lay my head,
Yet, gracious God, thou wilt not leave
My soul for ever with the dead :
For Christ hath triumph'd o'er the grave.

3 My flesh shall thy first call obey,
Shake off the dust, and rise on high :

Then shalt thou lead the wond'rous way,
Up to thy throne above the sky.

4 There streams of endless pleasure flow;
And full discov'ries of thy grace
(Which we but tasted here below)
Spread heav'nly joys thro' all the place.

PSALM 16. *Fourth Part.* C. M.

Divine goodness and counsel.

1 SAVE me, O Lord, from ev'ry foe;
In thee my trust I place:
Tho' all the good, that I can do,
Can ne'er deserve thy grace.

2 Yet, here, thy children to sustain
Shall be my lov'd employ;
Thy children, first and best of men,
My friends, my highest joy.

3 Let heathens to their idols haste,
And worship wood, or stone;
But my delightful lot is cast
Where the true God is known.

4 The Lord provides my constant food,
He fills my daily cup;
Much am I pleas'd with present good,
But more rejoice in hope.

5 God is my portion and my joy,
His counsels are my light:
He gives me sweet advice by day,
And gentle hints by night.

6 My soul would all her thoughts approve
To his all-seeing eye:
Not death nor hell my hope shall move,
While such a friend is nigh.

Psalm 17. *First Part.* s. m.

The Portion of Saints and Sinners.

1 ARISE, my gracious God,
And make the wicked flee:
They are but thy chastising rod,
To drive thy saints to thee.

2 Behold the sinner dies,
His haughty words are vain;
Here in this life his pleasure lies,
And all beyond is pain.

3 Then let his pride advance,
And boast of all his store;
The Lord is my inheritance,
My soul can wish no more.

4 I shall behold the face
Of my forgiving God;
And stands complete in righteousness,
Wash'd in my Saviour's blood.

5 There's a new heav'n begun
When I awake from death,
Drest in the likeness of thy Son,
And draw immortal breath.

Psalm 17. *Second Part.* l. m.

The hope and heaven of believers.

1 LORD, I am thine; but thou wilt prove
My faith, my patience, and my love:
When men of spite against me join,
They are the sword, the hand is thine.

2 Their hope and portion lie below,
'Tis all the happiness they know;
'Tis all they seek; they take their shares,
And leave the rest among their heirs.

3 What sinners value I resign;
Lord, 'tis enough that thou art mine:
I shall behold thy blissful face,
And stand complete in righteousness.

4 This life's a dream, an empty show;
But the bright world to which I go,
Hath joys substantial and sincere;
When shall I wake and find me there?

5 O glorious hour! O blest abode!
I shall be near and like my God!
And flesh and sin no more control
The sacred pleasures of the soul.

6 My flesh shall slumber in the ground,
'Till the last trumpet's joyful sound;
Then burst the chains with sweet surprise,
And in my Saviour's image rise.

PSALM 18. *First Part.* L. M.

Deliverance from despair.

1 THEE will I love, O Lord, my strength,
My rock, my tow'r, my high defence:
Thy mighty arm shall be my trust:
For I have found salvation thence.

2 Death, and the terrors of the grave,
Spread over me their dismal shade;
While floods of high temptations rose,
And made my sinking soul afraid.

3 I saw the op'ning gates of hell
With endless pains and sorrow there,
Which none but they that feel, can tell;
While I was hurry'd to despair.

4 In my distress I call'd my God,
When I could scarce believe him mine:

He bow'd his ear to my complaints;
Then did his grace appear divine.

5 With speed he flew to my relief,
As on a cherub's wing he rode:
Awful and bright as lightning shone
The face of my deliv'rer, God.

6 Temptations fled at his rebuke,
Dispell'd by his almighty breath:
He sent salvation from on high,
And drew me from the depths of death.

7 Great were my fears, my foes were great,
Much was their strength, and more their rage;
But Christ, my Lord, is conqu'ror still,
In all the wars that devils wage.

8 My song for ever shall record
That terrible, that joyful hour;
And give the glory to the Lord
Due to his mercy and his pow'r.

PSALM 18. *Second Part.* L. M.

Christian Sincerity.

1 LORD, thou hast form'd my soul sincere,
Hast made thy truth and love appear:
Before mine eyes I set thy laws,
And thou hast own'd my righteous cause.

2 Since I have learn'd thy holy ways,
I've walk'd upright before thy face:
And if my feet from thee depart,
It grieves my soul, it wounds my heart.

3 What sore temptations broke my rest!
What wars and strugglings in my breast!
But, thro' thy grace that reigns within,
I guard against my darling sin.

4 The sin that close besets me still,
That works and strives against my will:
When shall thy Spirit's sov'reign pow'r
Destroy it, that it rise no more?

5 With an impartial hand, the Lord
Deals out to mortals their reward:
The kind and faithful soul shall find
A God all faithful and most kind.

6 The just and pure shall ever say,
Thou art more pure, more just than they:
And men that love revenge shall know
God hath an arm of vengeance too.

PSALM 18. *Third Part.* L. M.

Rejoicing in God our Saviour.

1 JUST are thy ways, and true thy word,
Great Rock of my secure abode:
Who is a God beside the Lord?
Or where's a refuge like our God?

2 'Tis he that girds me with his might,
Gives me his holy sword to wield;
And while with sin and hell I fight,
Spreads his salvation for my shield.

3 He lives, (and blessed be my Rock)
The God of my salvation lives;
The dark designs of hell he broke:
Sweet is the peace my Saviour gives.

4 Before the scoffers of the age
I will exalt my Saviour's name:
Nor tremble at their mighty rage;
But meet reproach, and bear the shame.

PSALM 18. *Fourth Part.* C. M.

Victory over temporal enemies.

1 WE love thee, Lord, and we adore;
Now is thine arm reveal'd:
Thou art our strength, our heav'nly tow'r;
Our bulwark and our shield.

2 We fly to our eternal rock,
And find a sure defence:
His holy name our lips invoke,
And draw salvation thence.

3 When God our leader shines in arms,
What mortal heart can bear
The thunder of his loud alarms?
The lightning of his spear?

4 He rides upon the winged wind;
And angels in array,
In millions, wait to know his mind,
And swift as flames obey.

5 He speaks, and at his fierce rebuke
Whole armies are dismay'd;
His voice, his frown, his angry look
Strikes all their courage dead.

6 He forms our gen'rals for the field,
With all their dreadful skill;
Gives them his awful sword to wield,
And makes their hearts of steel.

7 He arms our captains to the fight,
(Tho' there his name's forgot)
He girded Cyrus with his might,
When Cyrus knew him not.

8 Oft has the Lord whole nations blest
For his own children's sake:

The pow'rs, that give his people rest,
Shall of his care partake.

PSALM 18. *Fifth Part.* C. M.

The Conqueror's Song.

1 TO thine almighty arm we owe
The triumphs of the day;
Thy terrors, Lord, confound the foe,
And melt his strength away.

2 'Tis by thine aid our troops prevail,
And break united pow'rs:
Or burn their boasted fleets, or scale
The proudest of their tow'rs.

3 How have we chas'd them thro' the field,
And trod them to the ground,
While thy salvation was our shield,
And they no shelter found!

4 In vain to idol saints they cry,
And perish in their blood:
Where is a rock so great, so high,
So pow'rful as our God?

5 The Rock of Israel ever lives,
His name be ever blest;
Tis his own arm the vict'ry gives,
He gives his people rest.

PSALM 18. *Sixth Part.* P. M.

Thanksgiving, applied to the American Revolution.

1 TO bless the Lord, our God, in strains divine [join:
With thankful hearts, and raptur'd voices
To us what wonders his right hand hath shown! [known!
Mercies, his chosen tribes have scarcely

Like David blest, begin th' enraptur'd song;
Let praise and joy awaken ev'ry tongue.

2 When, fir'd to rage, against our nation rose
Chiefs of proud name, and bands of haughty foes; [ray'd,
He train'd our hosts to fight, with arms ar-
With health invigor'd, and with bounty fed:
Gave us his chosen chief our sons to guide;
Heard ev'ry pray'r, and ev'ry want supply'd.

3 He gave their armies captive to our hands,
Or sent them frustrate to their native lands;
Burst the dark snare, disclos'd the miry pit,
And led to broad, safe grounds, our sliding feet:
Bounteous, for us, extended regions won,
The fairest empire spread beneath the sun.

4 When, dark and threat'ning, civil broils arose, [chang'd to foes;
Each hope grew dim, and friends were
God was our stay, our help, our heav'nly shield:
His grace preserv'd us, and his arm upheld;
Sav'd us from tumults dire, and deep distress;
Enlarg'd our blessings, and confirm'd our peace.

5 No more against our land shall strangers rise,
But fade, and fade, beneath avenging skies:
Pleas'd, the fierce heathen yield to happier sway;
The groping savage hail the gospel day;
Low sink the proud, the sons of blood be-slain,
Nor injur'd Zion lift her cries in vain.

6 But, O thou pow'r belov'd! our shores around
Be ev'ry virtue, ev'ry blessing found.
Here bid thy seasons crown the fruitful plain;
Here bid fair peace extend her blissful reign:
Let laws, let justice, hold perpetual sway,
The soul unfetter'd, and the conscience free.

7 With clearest splendor, here, let knowledge shine;
Here ev'ry glory beam from truth divine;
To Jesus' call the soul obsequious bend;
Grace from thy Spirit in rich show'rs descend;
Nations each day ascend the bright abode,
And boundless praise unceasing rise to God.

PSALM 19. *First Part.* S. M.

The book of nature and scripture.

1 BEHOLD! the lofty sky
Declares its maker God,
And all his starry works on high
Proclaim his pow'r abroad.

2 The darkness and the light
Still keep their course the same;
While night to day, and day to night,
Divinely teach his name.

3 In ev'ry diff'rent land
Their gen'ral voice is known:
They show the wonders of his hand,
And orders of his throne.

4 Ye Western lands rejoice,
Here he reveals his word:
We are not left to nature's voice
To bid us know the Lord.

5 His statutes and commands
Are set before our eyes;
He puts his gospel in our hands,
Where our salvation lies.

6 His laws are just and pure,
His truth without deceit;
His promises for ever sure,
And his rewards are great.

7 Not honey to the taste
Affords so much delight;
Nor gold that has the furnace pass'd
So much allures the sight.

8 While of thy works I sing,
Thy glory to proclaim;
Accept the praise, my God, my King,
In my Redeemer's name.

PSALM 19. *Second Part.* L. M.

The word of God most excellent.

1 BEHOLD! the morning sun
Begins his glorious way;
His beams thro' all the nations run,
And life and light convey.

2 But where the gospel comes
It spreads diviner light;
It calls dead sinners from their tombs,
And gives the blind their sight.

3 How perfect is thy word!
And all thy judgments just:
For ever sure thy promise, Lord;
And men securely trust.

4 My gracious God, how plain
Are thy directions giv'n!

O may I never read in vain,
But find the path to heav'n!

5 I hear thy word with love,
And I would fain obey:
Send thy good Spirit from above,
To guide me, lest I stray.

6 O, who can ever find
The errors of his ways!
Yet with a bold presumptuous mind,
I would not dare transgress.

7 Warn me of ev'ry sin;
Forgive my secret faults;
And cleanse this guilty soul of mine,
Whose crimes exceed my thoughts.

8 While with my heart and tongue
I spread thy praise abroad;
Accept the worship and the song,
My Saviour and my God.

PSALM 19. *Third Part.* L. M.

The book of nature and scripture compared.

1 THE heav'ns declare thy glory, Lord,
In ev'ry star thy wisdom shines
But when our eyes behold thy word,
We read thy name in fairer lines.

2 The rolling sun, the changing light,
And nights and days thy pow'r confess;
But the blest volume thou hast writ,
Reveals thy justice and thy grace.

3 Sun, moon, and stars, convey thy praise
Round the whole earth, and never stand:
So when thy truth began its race,
It touch'd and glanc'd on ev'ry land.

4 Nor shall thy spreading gospel rest,
'Till thro' the world thy truth has run:
'Till Christ has all the nations blest,
That see the light, or feel the sun.

5 Great Sun of righteousness, arise;
Bless the dark world with heav'nly light;
Thy gospel makes the simple wise,
Thy laws are pure, thy judgments right.

6 Thy noblest wonders here we view,
In souls renew'd, and sins forgiv'n:
Lord, cleanse my sins, my soul renew,
And make thy word my guide to heav'n.

PSALM 19. *Fourth Part.* P. M.

The Gospel.

1 I LOVE the volume of thy word:
What light and joy its leaves afford
To souls benighted and distrest!
Thy precepts guide my doubtful way;
Thy fear forbids my feet to stray;
Thy promise leads my heart to rest.

2 From the discov'ries of thy law
The perfect rules of life I draw;
These are my study and delight:
Not honey so invites the taste,
Nor gold, that hath the furnace past,
Appears so pleasing to the sight.

3 Thy threat'nings wake my slumb'ring eyes,
And warn me where my danger lies;
But 'tis thy blessed gospel, Lord,
That makes my guilty conscience clean;
Converts my soul, subdues my sin,
And gives a free, but large reward.

4 Who knows the errors of his thoughts?
My God, forgive my secret faults,
And from presumptuous sins restrain:
Accept my poor attempts of praise,
That I have read thy book of grace
And book of nature not in vain.

PSALM 20. L. M.

Prayer in time of war.

1 NOW may the God of pow'r and grace
Attend his people's humble cry!
Jehovah hears when Israel prays,
And brings deliv'rance from on high.

2 The name of Jacob's God defends,
Better than shields or brazen walls:
He from his sanctuary sends
Succour and strength when Zion calls.

3 Well he remembers all our sighs,
His love exceeds our best deserts:
His love accepts the sacrifice
Of humble groans and broken hearts.

4 In his salvation is our hope;
And in the name of Israel's God,
Our troops shall lift their banners up;
Our navies spread their flags abroad.

5 Some trust in horses train'd for war,
And some of chariots make their boasts;
Our surest expectations are,
From thee, the Lord of heav'nly hosts.

6 Oh may the mem'ry of thy name
Inspire our armies for the fight!
Our foes shall fall and die with shame,
Or quit the field with shameful flight.

7 Now save us, Lord, from slavish fear;
Now let our hope be firm and strong;
'Till thy salvation shall appear,
And joy and triumph raise the song.

PSALM 21. *First Part.* C. M.

Pious rulers are the care of heaven.

1 OUR rulers, Lord, with songs of praise
Should in thy strength rejoice;
And, blest with thy salvation, raise
To heav'n their cheerful voice.

2 Thy sure defence thro' nations round
Has spread their honours far;
And their successful measures crown'd,
Alike in peace and war.

3 Then let them still on God rely
For wisdom, and for grace;
His mercy shall their wants supply,
And save our happy race.

PSALM 21. *Second Part.* C. M.

A song of praise for peace and national blessings.

1 IN thee, great God, with songs of praise,
Our favour'd realms rejoice;
And, blest with thy salvation, raise
To heav'n their cheerful voice.

2 Thy sure defence, from foes around,
Hath spread our rising name;
And all our feeble efforts crown'd
With freedom and with fame.

3 In deep distress our injur'd land
Implor'd thy pow'r to save:
For peace we pray'd; thy bounteous hand
The timely blessing gave.

4 Thy mighty arm, eternal pow'r,
Oppos'd their deadly aim;
In mercy swept them from our shore,
And spread their sails with shame.

5 On thee, in want, in woe, or pain,
Our hearts alone rely:
Our rights thy mercy will maintain,
And all our wants supply.

6 Thus, Lord, thy wond'rous pow'r declare;
And still exalt thy fame;
While we glad songs of praise prepare
To thine almighty name.

PSALM 21. *Third Part.* L. M.

Christ exalted to the kingdom.

1 DAVID rejoic'd in God, his strength,
Rais'd to the throne by special grace;
But Christ, the Son, appears at length,
Fulfils the triumph and the praise.

2 How great is the Messiah's joy
In the salvation of thy hand!
Lord, thou hast rais'd his kingdom high,
And giv'n the world to his command.

3 Whate'er he wills thy goodness gives,
Nor doth the least request withhold:
Blessings attend him while he lives,
And crowns of glory, not of gold.

4 Around his sacred temples shine,
Th' Eternal's uncreated rays:
All pow'r is his, and grace divine,
And length of everlasting days.

5 But as a fiery oven glows
With raging heat, and burning coals;

Thy vengeance shall consume his foes;
Thy wrath devour their guilty souls.

PSALM 22. *First Part.* C. M.

Christ forsaken on the cross.

1 MY God, my God, why hast thou left
My soul without relief!
Of thy blest smiles to be bereft
Exceeds all other grief.

2 But thou art holy, O my God,
And wilt not spare thy Son;
As Saviour, he must bear the load,
And taste the curse alone.

3 Our fathers trusted in thy name,
And great deliv'rance found;
But I'm a worm despis'd of men,
And trodden to the ground.

4 Shaking the head, they pass me by,
And laugh my soul to scorn;
"In vain he trusts in God," they cry,
"Neglected and forlorn."

5 Yet, thou, O God! hast form'd my flesh,
By thy almighty word,
And since I hung upon the breast,
My hope is in the Lord.

6 My God, if possible it be,
Withhold this bitter cup:
But I resign my will to thee,
And drink the sorrows up.

7 My heart dissolves with pangs unknown;
In groans I waste my breath:
Thy heavy hand hath brought me down
Low as the dust of death.

8 Father, I give my spirit up,
And trust it in thine hand:
My dying flesh shall rest in hope,
And rise at thy command.

PSALM 22. *Second Part.* C. M.

Christ crucified.

1 WRITHING in pain, our Saviour pray'd
With mighty cries and tears:
In that dread hour, his Father heard,
And chas'd away his fears.

2 Great was the vict'ry of his death;
His throne exalted high:
And all the kindreds of the earth
Shall worship or shall die.

3 A num'rous race shall mount the skies
On his expiring groans:
They shall be reckon'd in his eyes
For daughters and for sons.

4 The meek and humble souls shall see
His table richly spread:
And all that seek the Lord shall be
With joys immortal fed.

5 The isles shall know the righteousness
Of our incarnate God:
And nations yet unborn profess
Salvation in his blood.

PSALM 22. *Third Part.* L. M.

The sufferings and glory of Christ.

1 NOW let our mournful songs record
The dying sorrows of our Lord;
When he complain'd in tears and blood,
As one forsaken of his God.

2 The Jews beheld him thus forlorn,
And shook their heads and laugh'd in scorn:
"He rescu'd others from the grave;
"Now let him try himself to save."

3 They wound his head, his hands, his feet,
'Till streams of blood each other meet;
By lot his garments they divide,
And mock the pangs in which he dy'd.

4 But God, his Father, heard his cry;
Rais'd from the dead, he reigns on high:
The nations learn his righteousness,
And humble sinners taste his grace.

PSALM 23. *First Part.* L. M.

Jesus is my shepherd.

1 JESUS, my Lord, doth condescend,
To be my shepherd and my friend;
I on his faithfulness rely,
His cares shall all my wants supply.

2 In pastures green he doth me lead,
And there in safety makes me feed:
Refreshing streams are ever nigh,
My thirsty soul to satisfy.

3 When stray'd, or languid, I complain,
His grace revives my soul again:
For his name's sake, in ways upright,
He makes me walk with great delight.

4 Yea, when death's gloomy vale I tread,
With joy, ev'n there, I'll lift my head;
From fear and dread he'll keep me free;
His rod and staff shall comfort me.

5 A table stor'd with living bread,
In spite of foes, Lord, thou hast spread;

Thou dost my head with oil anoint,
And a full cup for me appoint.

6 Goodness and mercy shall to me,
Thro' all my life extended be;
And when my pilgrimage is o'er,
I'll dwell with thee for evermore.

PSALM 23. *Second Part.* S. M.

I shall not want.

1 JESUS my Shepherd lives,
Jehovah is his name:
Since he is mine, and I am his,
I shall not suffer shame.

2 He leads me to the place
Where heav'nly pasture grows;
Where living waters gently pass;
And full salvation flows.

3 If e'er I go astray,
He doth my soul reclaim:
And guides me in his own right way
For his most holy name.

4 While he affords his aid,
I cannot want or fear:
Tho' I should walk thro' death's dark shade.
My shepherd's with me there.

5 In spite of all my foes
Thou dost my table spread;
My cup with blessings overflows,
And joy exalts my head.

6 The bounties of thy love
Shall crown my following days;
Nor from thy house will I remove,
Nor cease to speak thy praise.

Psalm 24. L. M.

The heavenly mansions, and ascension of Christ.

1 THIS spacious earth is all the Lord's,
And men and worms, and beasts and [birds;
He rais'd the building on the seas,
And gave it for their dwelling-place.

2 But there's a brighter world on high,
Thy palace, Lord, above the sky:
Who shall ascend that blest abode,
And dwell so near his Maker, God?

3 He that abhors and fears to sin,
Whose heart is pure, whose hands are clean;
Him shall the Lord the Saviour bless,
And clothe his soul with righteousness.

4 These are the men, the pious race,
That seek the God of Jacob's face:
These shall enjoy the blissful sight,
And dwell in everlasting light.

5 Rejoice, ye shining worlds on high,
Behold the King of glory nigh!
Who can this King of glory be?
The mighty Lord, the Saviour's he.

6 Ye heav'nly gates, your leaves display,
To make the Lord, the Saviour, way:
Laden with spoils from earth and hell,
The conqu'ror comes with God to dwell.

7 Rais'd from the dead, he goes before,
He opens heav'n's eternal door,
To give his saints a blest abode
Near their Redeemer, and their God.

Psalm 25. *First Part.* 8. m.

Waiting for pardon and direction.

1 I LIFT my soul to God,
My trust is in his name;
Let not my foes that seek my blood
Still triumph in my shame.

2 Sin, and the pow'rs of hell
Persuade me to despair:
Lord, make me know thy cov'nant well,
That I may 'scape the snare.

3 From the first dawning light,
'Till the dark ev'ning rise,
For thy salvation, Lord, I wait,
With ever longing eyes.

4 Remember all thy grace,
And lead me in thy truth;
Forgive the sins of riper days,
And follies of my youth.

5 The Lord is just and kind,
The meek shall learn his ways;
And ev'ry humble sinner find
The blessings of his grace.

6 For his own goodness' sake,
He saves my soul from shame;
He pardons (tho' my guilt be great)
Thro' my Redeemer's name.

Psalm 25. *Second Part.* 8. m.

Divine Instruction.

1 WHERE shall the man be found,
That fears t' attend his God;
That loves the gospel's joyful sound,
And trembles at the rod?

2 The Lord shall make him know
The secrets of his heart;
The wonders of his cov'nant show,
And all his love impart.

3 The dealings of his hand,
Are truth and mercy still,
With such as in his cov'nant stand,
And love to do his will.

4 Their souls shall dwell at ease
Before their Maker's face:
Their seed shall taste the promises
In their extensive grace.

PSALM 25. *Third Part.* S. M.

Distress of Soul.

1 MINE eyes and my desire
Are ever to the Lord:
I love to plead his promises,
And rest upon his word.

2 Turn, turn thee to my soul;
Bring thy salvation near:
When will thy hand release my feet
Out of the deadly snare?

3 When shall the sov'reign grace,
Of my forgiving God,
Restore me from those dang'rous ways,
My wand'ring feet have trod?

4 The tumult of my thoughts
Doth but enlarge my woe;
My spirit languishes; my heart
Is desolate and low.

5 With ev'ry morning light
My grief anew begins;

Look on my anguish and my pain,
And pardon all my sins.

6 Behold the hosts of hell,
How cruel is their hate!
Against my life they rise, and join
Their fury with deceit.

7 O keep my soul from death,
Nor put my hope to shame:
For I have plac'd my only trust
In my Redeemer's name.

8 With humble faith I wait,
To see thy face again:
Of Israel it shall ne'er be said,
He sought the Lord in vain.

Psalm 26. L. M.

Self-examination: or, *Evidences of grace.*

1 JUDGE me, O Lord, and prove my ways,
And try my reins, and try my heart;
My faith upon thy promise stays,
Nor from thy law my feet depart.

2 I hate to walk, I hate to sit
With men of vanity and lies:
The scoffer and the hypocrite
Are the abhorrence of mine eyes.

3 Among thy saints will I appear,
With hands well wash'd in innocence;
But when I stand before thy bar,
The blood of Christ is my defence.

4 I love thy habitation, Lord,
The temple where thine honours dwell;
There shall I hear thy holy word,
And there thy works of wonder tell.

5 Let not my soul be join'd at last
With men of treachery and blood;
Since I my days on earth have past
Among the saints, and near my God.

PSALM 27. *First Part.* C. M.

The Church is our delight and safety.

1 THE Lord of glory is my light,
And my salvation too:
God is my strength; nor will I fear
What all my foes can do.

2 One privilege my heart desires;
O grant me an abode,
Within th' assemblies of thy saints,
The temples of my God!

3 There shall I offer my requests,
And see thy beauty still;
Shall hear thy messages of love,
And there enquire thy will.

4 When troubles rise, and storms appear
There may his children hide:
God has a strong pavilion, where
He makes my soul abide.

5 Now shall my head be lifted high
Above my foes around;
And songs of joy and victory
Within thy temple sound.

PSALM 27. *Second Part.* C. M.

Prayer and hope.

1 SOON as I heard my Father say
"Ye children, seek my grace;"
My heart reply'd, without delay,
"I'll seek my Father's face."

2 Let not thy face be hid from me,
Nor frown my soul away:
God of my life, I fly to thee
In a distressing day.

3 Should friends and kindred, near and dear,
Leave me to want, or die;
My God would make my life his care,
And all my need supply.

4 My fainting flesh had died with grief;
Had not my soul believ'd,
Thy grace would soon provide relief;
Nor was my hope deceiv'd.

5 Wait on the Lord, ye trembling saints,
And keep your courage up:
He'll raise your spirit when it faints,
And far exceed your hope.

PSALM 28. L. M.

Prayer and praise, for deliverance from Enemies.

1 O GOD of grace, my cry attend!
Lest, like the sons of guilt become,
Beguil'd by satan, I descend
With hopeless wretches to the tomb.

2 To thee my humble sighs arise;
With lifted hands on thee I call;
Lord, hear my fervent pray'rs and cries,
Nor leave me in despair to fall.

3 Oh save my soul from shame and sin;
Nor let my heedless footsteps go,
Where harden'd wretches swift decline
Down the broad way to endless woe.

4 While peace their flatt'ring lips proclaim,
And love profess, and hope impart;

They blast their neighbour's honest fame.
And wing their arrows to his heart.

5 But, while they plant the secret snare,
Thy searching eyes their path regard:
Thy hands their dreadful doom prepare,
And mete their guilt its just reward.

6 Because their hearts thy works despise,
Thy works of wisdom, grace, and pow'r;
Thy hand, regardless of their cries,
Shall sink them, that they rise no more.

7 Blest be the Lord, who heard my pray'r;
The Lord my shield, my help, my song;
Who sav'd my soul from sin and fear;
And tun'd with praise my thankful tongue.

8 In the dark hour of deep distress,
My foes beset, of death afraid;
My spirit trusted in his grace,
And sought, and found his heav'nly aid.

9 O blest Redeemer, great and kind!
Thy shield, thy saving strength, shall be
The shield, the strength, of ev'ry mind,
That loves thy name, and trusts in thee.

10 Remember, Lord, thy chosen seed;
Israel defend from guilt and woe:
Thy flock in richest pastures feed,
And guard their steps from ev'ry foe.

11 Zion exalt, her cause maintain;
With peace and joy her courts surround:
In show'rs let endless blessings rain,
And saints eternal praise resound.

Psalm 29. L. M.

Storm and Thunder.

1 GIVE to the Lord, ye sons of fame,
Give to the Lord renown and pow'r:
Ascribe due honours to his name,
And his eternal might adore.

2 The Lord proclaims his pow'r aloud,
Upon the ocean and the land:
His voice divides the wat'ry cloud,
And lightnings blaze at his command.

3 He speaks, and tempest, hail and wind,
Lay the wide forest bare around:
The fearful hart, and frighted hind,
Leap at the terror of the sound.

4 To Lebanon he turns his voice,
And lo, the stately cedars break;
The mountains tremble at the noise,
The valleys roar, the desarts quake.

5 The Lord sits sov'reign on the flood;
The Thund'rer reigns for ever king;
But makes his church his blest abode,
Where we his awful glories sing.

6 In gentler language there the Lord
The counsels of his grace imparts:
Amid the raging storm, his word
Speaks peace and courage to our hearts.

Psalm 30. L. M.

Sickness healed.

1 I WILL extol thee, Lord, on high,
At thy command diseases fly:
Who, but a God, can speak, and save
From the dark borders of the grave?

2 Sing to the Lord, ye saints of his,
And tell how large his goodness is;
Let all your pow'rs rejoice and bless,
While you record his holiness.

3 His anger but a moment stays;
His love is life and length of days:
Tho' grief and tears the night employ,
The morning-star restores the joy.

4 Firm was my health, my day was bright,
And I presum'd 'twould ne'er be night:
Fondly I said within my heart,
" Pleasure and peace shall ne'er depart."

5 But I forgot thine arm was strong,
Which made my mountain stand so long;
Soon as thy face began to hide,
My health was gone, my comforts died.

6 I cried aloud to thee, my God:
" What can'st thou profit by my blood?
" Deep in the dust can I declare
" Thy truth, or sing thy glories there?

7 " Hear me, O God of grace," I said,
" And bring me from among the dead:"
Thy word rebuk'd the pains I felt;
Thy pard'ning love remov'd my guilt.

8 My groans, and tears, and forms of woe,
Are turn'd to joy and praises now;
I throw my sackcloth on the ground,
And ease and gladness gird me round.

9 My tongue, the glory of my frame,
Shall ne'er be silent of thy name: [heav'n.
Thy praise shall sound thro' earth and
For sickness heal'd and sins forgiv'n.

PSALM 31. *First Part.* C. M.

Deliverance from death.

1 INTO thy hand, O God of truth,
My spirit I commit;
Thou hast redeem'd my soul from death,
And sav'd me from the pit.

2 The passions of my hope and fear
Maintain'd a doubtful strife;
While sorrow, pain, and sin conspir'd
To take away my life.

3 "My times are in thy hand," I cry'd,
"Tho' I draw near the dust:"
Thou art the refuge where I hide,
The God in whom I trust.

4 O make thy reconciled face
Upon thy servant shine,
And save me for thy mercy's sake:
For I'm entirely thine.

5 'Twas in my haste my spirit said,
"I must despair and die;
"I am cut off before thine eyes;"
But thou hast heard my cry.

6 Thy goodness how divinely free!
How wond'rous is thy grace
To those that fear thy majesty,
And trust thy promises!

7 O love the Lord, all ye his saints,
And sing his praises loud:
He'll bend his ear to your complaints,
And recompense the proud.

PSALM 31. *Second Part.* C. M.

Deliverance from slander and reproach.

1 MY heart rejoices in thy name,
My God, my help, my trust:
Thou hast preserv'd my face from shame,
Mine honour from the dust.

2 "My life is spent with grief," I cried,
"My years consum'd in groans;
"My strength decays; mine eyes are dried;
"And sorrow wastes my bones."

3 Among mine enemies my name
Was a mere proverb grown;
While to my neighbours I became
Forgotten and unknown.

4 Slander and fear on ev'ry side
Seiz'd and beset me round:
I to the throne of grace apply'd,
And speedy rescue found.

5 How great deliv'rance thou hast wrought
Before the sons of men!
The lying lips to silence brought,
And made their boastings vain!

6 Thy children, from the strife of tongues,
Shall thy pavilion hide;
Guard them from infamy and wrong;
And crush the sons of pride.

7 Within thy secret presence, Lord,
Let me for ever dwell:
No fenced city wall'd and barr'd
Secures a saint so well.

PSALM 31. *Third Part.* L. M.

Prayer for deliverance from unfaithful friends.

1 HOW many Ebenezers stand,
To mark the mercies of thy hand!
How many pray'rs have reach'd thy throne!
How often has thy grace been shown!

2 When sorrows rise and pains prevail,
Or angry foes my peace assail;
When dangers thicken all around;
In thee alone my help is found.

3 Thro' all the road, each day, each hour,
Fresh evils threaten to devour:
Some new complaint, some painful case,
Still drives me to the throne of grace.

4 My former friends their friend forget,
And change their love to cruel hate;
But truth and love with thee remain;
My Saviour always is the same.

5 Support me in this sharp distress,
While all forsake, and some oppress;
And if my ways the Lord approve,
Then turn their hatred into love.

PSALM 32. *First Part.* L. M.

Justification and sanctification.

1 BLEST is the man, for ever blest,
Whose guilt is pardon'd by his God;
Whose sins with sorrow are confess'd,
And cover'd with his Saviour's blood.

2 Blest is the man to whom the Lord,
Imputes not his iniquities;
He pleads no merit of reward,
And, not on works, but grace, relies.

3 From guile his heart and lips are free;
His humble joy, his holy fear,
With deep repentance well agree;
And join to prove his faith sincere.

4 How glorious is that righteousness,
That hides and cancels all his sins!
While a bright evidence of grace,
Thro' his whole life, appears and shines.

PSALM 32. *Second Part.* L. M.

Confession aad pardon.

1 WHILE I keep silence and conceal
My heavy guilt within my heart,
What torments doth my conscience feel!
What agonies of inward smart!

2 I spread my sins before the Lord,
And all my secret faults confess:
Thy gospel speaks a pard'ning word,
Thy holy spirit seals the grace.

3 For this shall ev'ry humble soul
Make swift addresses to thy seat:
When floods of huge temptations roll,
There shall they find a blest retreat.

4 How safe beneath thy wings I lie,
When days grow dark, and storms appear:
And when I walk, thy watchful eye
Shall guide me safe from ev'ry snare.

PSALM 33. *First Part.* C. M.

Works of creation and providence.

1 REJOICE, ye righteous, in the Lord;
This work belongs to you:
Sing of his name, his ways, his word,
How holy, just and true!

2 His mercy and his righteousness
Let heav'n and earth proclaim:
His works of nature and of grace
Reveal his wond'rous name.

3 His wisdom and almighty word
The heav'nly arches spread;
And by the spirit of the Lord
Their shining hosts were made.

4 He bid the liquid waters flow
To their appointed deep:
The flowing seas their limits know,
And their own station keep.

5 Ye tenants of the spacious earth,
With fear before him stand:
He spake, and nature took its birth,
And rests on his command.

6 He scorns the angry nations' rage,
And breaks their vain designs:
His councils stands thro' ev'ry age,
And in full glory shines.

PSALM 33. *Second Part.* C. M.

Creatures vain, and God all-sufficient.

1 BLEST is the nation where the Lord
Hath fix'd his gracious throne;
Where he reveals his heav'nly word,
And calls their tribes his own.

2 His eyes, with infinite survey,
The spacious world behold;
He form'd us all of equal clay,
And knows our feeble mould.

3 Kings are not rescu'd by the force
Of armies from the grave:

Nor speed nor courage of a horse
Can the bold rider save.

4 Vain is the strength of beasts or men,
To hope for safety thence;
But holy souls from God obtain
A strong and sure defence.

5 God is their fear, and God their trust,
When plagues or famine spread:
His watchful eye secures the just
Among ten thousand dead.

6 Lord, let our hearts in thee rejoice,
And bless us from thy throne:
For we have made thy word our choice,
And trust thy grace alone.

PSALM 34. *First Part.* C. M.

Praise for eminent deliverance.

1 THRO' all the changing scenes of life,
In trouble and in joy,
The praises of my God shall still
My heart and tongue employ.

2 Come, magnify the Lord with me,
And high exalt his name:
When in distress on him I call'd,
He to my rescue came.

3 The hosts of God encamp around
The dwellings of the just:
Deliv'rance he affords to all,
Who on his succour trust.

4 O! make but trial of his love:
Experience will decide,
How bless'd they are, and only they,
Who in his truth confide.

5 Fear him, ye saints; and you will then
Have nothing else to fear:
Make you his service your delight;
He'll make your wants his care.

PSALM 34. *Second Part.* L. M.

Saints are under the protection of God.

1 LORD, I will bless thee all my days;
Thy praise shall dwell upon my tongue
My soul shall glory in thy grace;
While saints rejoice to hear the song.

2 Come, magnify the Lord with me;
Come, let us all exalt his name:
I sought th' eternal God, and he
Has not expos'd my hope to shame.

3 I told him all my secret grief;
My secret groaning reach'd his ears:
He gave my inward pains relief,
And calm'd the tumults of my fears.

4 To him the poor lift up their eyes,
Their faces feel the heav'nly beam;
A beam of mercy, from the skies,
Fills them with light and joy supreme.

5 His holy angels pitch their tents
Around the men, that serve the Lord:
O! fear, and love him, all his saints;
Taste of his grace, and trust his word.

6 The wild young lions, pinch'd with pain
And hunger, roar thro' all the wood;
But none shall seek the Lord in vain,
Nor want supplies of real good.

Psalm 34. *Third Part.* L. M.

Religious education.

1 CHILDREN in years and knowledge young,
Your parents' hope, your parents' joy,
Attend the counsels of my tongue:
Let pious thoughts your minds employ.

2 If you desire a length of days,
And peace to crown your mortal state:
Restrain your feet from impious ways;
Your lips from slander and deceit.

3 The eyes of God regard his saints;
His ears are open to their cries:
He sets his frowning face against
The sons of violence, and lies.

4 To humble souls and broken hearts,
God with his grace is ever nigh:
Pardon and hope his love imparts,
When men in deep contrition lie.

5 He tells their tears, he counts their groans;
His Son redeems their souls from death:
His Spirit heals their broken bones;
While they in praise employ their breath.

Psalm 34. *Fourth Part.* C. M.

Peace and holiness.

1 THE Lord forever guards the just,
His ears attend their cry:
When broken spirits dwell in dust,
The God of grace is nigh.

2 What tho' the sorrows, here they taste,
Be sharp and tedious too;

The Lord, who saves his saints at last,
Is their supporter now.

3 Evil shall smite the wicked dead;
But God secures his own;
Prevents the mischief when they slide,
Or heals the broken bone.

4 When desolation, like a flood,
O'er the proud sinner rolls:
Saints find a refuge in their God:
For he redeems their souls.

PSALM 35. *First Part.* C. M.

Imprecations mixed with charity.

1 NOW plead my cause, Almighty God,
With all the sons of strife;
And fight against the men of blood,
Who fight against my life.

2 Draw out thy spear, and stop their way;
Lift thine avenging rod;
But, to my soul in mercy say,
"I am thy Saviour God."

3 They plant their snares to catch my feet,
And nets of mischief spread:
Plunge the destroyers in the pit,
That their own hands have made.

4 Let fogs and darkness hide their way;
And slipp'ry be their ground:
Thy wrath shall make their lives a prey,
And all their rage confound.

5 They fly, like chaff before the wind,
Before thine angry breath:
The angel of the Lord behind
Pursues them down to death.

6 They love the road, that leads to hell:
Then must the rebels die,
Whose malice is implacable
Against the Lord on high.

7 But if thou hast a chosen few
Amongst that impious race;
Divide them from the bloody crew
By thy surprising grace.

8 Then will I raise my tuneful voice,
To make thy wonders known;
In their salvation I'll rejoice,
And bless thee for my own.

PSALM 35. *Second Part.* C. M.

The love of Christ typified in David.

1 BEHOLD the love, the gen'rous love
That holy David shows!
Mark how his tender bowels move
For his afflicted foes!

2 When they are sick, his soul complains
And seems to feel the smart;
The spirit of the gospel reigns,
And melts his pious heart.

3 How did his flowing tears condole
As for a brother dead!
And fasting mortified his soul,
While for their life he pray'd.

4 They groan'd and curs'd him on their bed;
Yet still he pleads and mourns:
And double blessings on his head
The righteous God returns.

5 O glorious type of heav'nly grace!
Thus Christ the Lord appears;

While sinners curse, the Saviour prays,
And pities them with tears.

6 He, the true David, Israel's king,
Blest and belov'd of God,
To save us rebels dead in sin,
Paid his own dearest blood.

PSALM 36. *First Part.* S. M.

Atheism exposed.

1 WHEN man grows bold in sin,
My heart within me cries,
"He hath no faith of God within,
"Nor fear before his eyes."

2 He walks awhile conceal'd
In a self-flatt'ring dream;
'Till his dark crimes, at once reveal'd,
Expose his hateful name.

3 His heart is false and foul,
His words are smooth and fair:
Wisdom is banish'd from his soul,
And leaves no goodness there.

4 He plots upon his bed
New mischiefs to fulfil:
He sets his heart, his hand and head,
To practise all that's ill.

5 But there's a dreadful God,
Tho' men renounce his fear:
His justice, hid behind the cloud,
Shall one great day appear.

6 His truth transcends the sky;
In heav'n his mercies dwell;
Deep as the sea his judgments lie;
His anger burns to hell.

7 How excellent his love,
Whence all our safety springs!
O never let my soul remove
From underneath his wings!

PSALM 36. *Second Part.* L. M.

General providence and special grace.

1 O LORD, thy mercy, my sure hope,
The highest orb of heav'n transcends;
Thy sacred truth's unmeasur'd scope
Beyond the spreading sky extends.

2 Thy justice like the hills remains;
Unfathom'd depths thy judgments are;
Thy providence the world sustains;
The whole creation is thy care.

3 Since of thy goodness all partake;
With what assurance should the just
Thy shelt'ring wings their refuge make;
And saints to thy protection trust.

4 Such guests shall to thy courts be led,
To banquet on thy love's repast;
And drink, as from a fountain head,
Of joys that shall forever last.

5 With thee the springs of life remain:
Thy presence is eternal day:
O! let thy grace thy saints sustain:
To upright hearts thy truth display.

PSALM 37. *First Part.* C. M.

The rewards of the righteous and the wicked.

1 WHY should I vex my soul and fret
To see the wicked rise?
Or envy sinners waxing great,
By violence and lies?

2 As flow'ry grass, cut down at noon,
Before the ev'ning fades :
So shall their glories vanish soon,
In everlasting shades.

3 Then let me make the Lord my trust,
And practise all that's good;
So shall I dwell among the just,
And he'll provide me food.

4 I, to my God, my ways commit,
And cheerful wait his will :
Thy hand, which guides my doubtful feet,
Shall my desires fulfil.

5 Mine innocence shalt thou display ;
And make thy judgments known,
Fair as the light of dawning day,
And glorious as the noon.

6 The meek at last the earth possess,
And are the heirs of heav'n :
True riches, with abundant peace
To humble souls are giv'n.

7 Rest in the Lord, and keep his way,
Nor let your anger rise;
Tho' providence should long delay,
To punish haughty vice.

8 Let sinners join to break your peace,
And plot, and rage, and foam;
The Lord derides them, for he sees
Their day of vengeance come.

9 They have drawn out the threat'ning sword;
Have bent the murd'rous bow,
To slay the men, that fear the Lord,
And bring the righteous low.

10 My God shall break their bows, and burn,
Their persecuting darts:
Shall their own swords against them turn,
And pain surprise their hearts

PSALM 37. *Second Part.* C. M.

Charity to the poor.

1 WHY do the wealthy wicked boast,
And grow profanely bold?
The meanest portion of the just
Excels the sinner's gold.

2 The wicked borrows of his friends,
But ne'er designs to pay:
The saint is merciful and lends,
Nor turns the poor away.

3 His alms with lib'ral heart he gives
Amongst the sons of need:
His mem'ry to long ages lives,
And blessed is his seed.

4 He fears to talk with lips profane,
To slander or defraud:
His ready tongue declares to men,
What he has learn'd of God.

5 The law and gospel of the Lord
Deep in his heart abide;
Led by the spirit and the word,
His feet shall never slide.

6 When sinners fall, the righteous stand
Preserv'd from ev'ry snare;
They shall possess the promis'd land,
And dwell forever there.

PSALM 37. *Third Part.* C. M.

The way and end of the righteous and the wicked.

1 MY God, the steps of pious men
Are order'd by thy will:
Tho' they should fall, they rise again,
Thy hand supports them still.

2 The Lord delights to see their ways,
Their virtues he approves;
He ne'er deprives them of his grace,
Nor leaves the men he loves.

3 The heav'nly heritage is theirs,
Their portion and their home:
He feeds them now, and makes them heirs
Of blessings long to come.

4 Wait on the Lord, ye sons of men,
Nor fear when tyrants frown:
Ye shall confess their pride was vain,
When justice casts them down.

5 The haughty sinner have I seen,
Not fearing man or God:
Like a tall bay-tree fair and green,
Spreading his arms abroad.

6 And lo! he vanish'd from the ground,
Destroy'd by hands unseen:
Nor root, nor branch, nor leaf was found,
Where all that pride had been.

7 But mark the man of righteousness,
His sev'ral steps attend:
True pleasure runs thro' all his ways,
And peaceful is his end.

Psalm 38. c. m.

Prayer for pardon and health.

1 AMID thy wrath remember love.
Restore thy servant, Lord;
Nor let a father's chast'ning prove
Like an avenger's sword.

2 Thine arrows stick within my heart.
My flesh is sorely prest:
Between the sorrow and the smart,
My spirit finds no rest.

3 My sins a heavy load appear,
And o'er my head are gone;
Too heavy for my soul to bear,
Too hard for me t' atone.

4 My thoughts are like a troubled sea.
My head still bending down;
And I go mourning all the day,
Beneath my Father's frown.

5 Lord, I am weak and broken sore,
None of my pow'rs are whole:
The inward anguish makes me roar.
The anguish of my soul.

6 All my desire to thee is known,
Thine eye counts ev'ry tear;
And ev'ry sigh, and ev'ry groan,
Is notic'd by thine ear.

7 Thou art my God, my only hope,
My God will hear my cry:
My God will bear my spirit up,
When satan bids me die.

8 My foes rejoice to see me slide
Into the miry pit:

They raise their pleasure and their pride,
When they supplant my feet.

9 But I'll confess my guilt to thee,
And grieve for all my sin:
I feel how weak my graces be,
And beg support divine.

10 My God, forgive my follies past,
And be forever nigh:
O Lord of my salvation haste,
Before thy servant die.

PSALM 39. *First Part.* C. M.

Prudence and zeal.

1 THUS I resolv'd before the Lord:
"Now will I watch my tongue,
"Lest I let slip one sinful word;
"Or do my neighbour wrong."

2 And, if I'm e'er constrain'd to stay
With men of lives profane;
I'll set a double guard that day,
Nor let my talk be vain.

3 I'll scarce allow my lips to speak
The pious thoughts I feel;
Lest scoffers should th' occasion take
To mock my holy zeal.

4 Yet if some proper hour appear,
I'll not be overaw'd;
But let the scoffing sinners hear,
That I can speak for God.

PSALM 39. *Second Part.* C. M.

The vanity of man as mortal.

1 TEACH me the measure of my days,
Thou maker of my frame:

I would survey life's narrow space,
And learn how frail I am.

2 A span is all that we can boast;
How short, how fleet our time!
Man is but vanity and dust,
In all his flow'r and prime.

3 See the vain race of mortals move
Like shadows o'er the plain:
They rage and strive, desire and love;
But all their noise is vain.

4 Some walk in honour's gaudy show;
Some dig for golden ore;
They toil for heirs they know not who,
And straight are seen no more.

5 What should I wish or wait for then
From creatures, earth and dust?
They make our expectations vain,
And disappoint our trust.

6 Now I forbid my carnal hope,
My fond desires recall:
I give my mortal interest up,
And make my God my all.

PSALM 39. *Third Part.* C. M.

Sick-bed devotion.

1 GOD of my life, look gently down
Behold the pains I feel;
But I am dumb before thy throne,
Nor dare dispute thy will.

2 Diseases are thy servants, Lord,
They come at thy command:
I'll not attempt a murm'ring word
Against thy chast'ning hand.

3 Yet I may plead with humble cries,
" Remove thy sharp rebukes:"
My strength consumes, my spirit dies,
Thro' thy repeated strokes.

4 Crush'd as a moth beneath thy hand,
We moulder to the dust:
Our feeble pow'rs can ne'er withstand,
And all our beauty's lost.

5 This mortal life decays apace,
How soon the bubble's broke!
Adam, and all his num'rous race,
Are vanity and smoke.

6 I'm but a sojourner below,
As all my fathers were:
May I be well prepar'd to go,
When I the summons hear.

7 But, if my life be spar'd a while
Before my last remove;
Thy praise shall be my bus'ness still,
And I'll declare thy love.

PSALM 40. *First Part.* C. M.

Deliverance from great distress.

1 I WAITED patient for the Lord;
He bow'd to hear my cry:
He saw me resting on his word,
And brought salvation nigh.

2 He rais'd me from a horrid pit,
Where mourning long I lay;
And from my bonds releas'd my feet,
Deep bonds of miry clay.

3 Firm on a rock he made me stand;
And taught my cheerful tongue

To praise the wonders of his hand,
In a new, thankful song.

4 I'll spread his works of grace abroad;
The saints with joy shall hear:
And sinners learn to make my God
Their only hope and fear.

5 How many are thy thoughts of love!
Thy mercies, Lord, how great!
We have not words, nor hours enough,
Their numbers to repeat.

6 When I'm afflicted, poor and low,
And light and peace depart,
My God beholds my heavy woe,
And bears me on his heart.

PSALM 40. *Second Part.* C. M.

The incarnation and sacrifice of Christ.

1 BEHOLD the blest Redeemer comes!
Th' eternal Son appears!
And at the appointed time assumes
The body, God prepares!

2 Jesus reveal'd his Father's grace,
And his rich mercy show'd:
He preach'd the way of righteousness,
And spread his truth abroad.

3 His Father's honour touch'd his heart,
He pitied sinners' cries;
And, to fulfil a Saviour's part,
Was made a sacrifice.

4 No blood of beasts, on altars shed,
Could wash the conscience clean;
The sacrifice which Jesus paid
Atones for all our sin.

5 Then was the great salvation spread,
And satan's kingdom shook:
Thus by the woman's promis'd seed
The serpent's head was broke.

PSALM 40. *Third Part.* L. M.

Christ our sacrifice.

1 THE wonders, Lord, thy love has wrought,
Exceed our praise, surmount our thought;
Should I attempt the long detail,
My speech would faint, my numbers fail.

2 No blood of beasts on altars spilt,
Can cleanse the souls of men from guilt:
But thou hast set before our eyes
An all-sufficient sacrifice.

3 In heav'n before his Father's throne,
Complacent, smiles th' eternal Son;
And, pleas'd, presents with boundless grace
Himself, a ransom for our race.

4 "Behold! I come" (the Saviour cries,
With love and duty in his eyes)
"I come to bear the heavy load
"Of sins, and do thy will, my God.

5 "Mine ear is open'd to thy voice,
"My heart delighted with thy choice
"Pleas'd, I assume a fleshly form,
"A-kin to man, that dying worm.

6 "'Tis written in thy great decree;
"Tis in thy book foretold of me;
"I must fulfil the Saviour's part;
"And lo! thy law is in my heart.

7 "I'll magnify thy holy law,
"And rebels to obedience draw;

" When on my cross I'm lifted high,
" Or to my crown above the sky.

8 " The Spirit shall descend and show
" What thou hast done, and what I do:
" The wond'ring world shall learn thy grace,
" Thy wisdom and thy righteousness."

Psalm 41. L. M.

Charity to the poor.

1 BLEST is the man whose bowels move
And melt with pity to the poor;
Whose soul, by sympathising love,
Feels what his fellow saints endure.

2 His heart contrives, for their relief,
More good than his own hands can do:
He, in the time of gen'ral grief,
Shall find the Lord has bowels too.

3 His soul shall live secure on earth,
With secret blessings on his head;
When drought, and pestilence, and dearth,
Around him multiply their dead.

4 Or, if he languish on his couch,
God will pronounce his sins forgiv'n;
Will save him with a healing touch,
Or take his willing soul to heav'n.

Psalm 42. *First Part.* C. M.

Desertion and hope.

1 AS pants the hart for cooling streams,
When heated in the chase:
So longs my soul, O God, for thee,
And thy refreshing grace.

2 For thee, my God, the living God,
My thirsty soul doth pine:

O! when shall I behold thy face,
Thou majesty divine?

3 Tears are my constant food, while thus
Insulting foes upbraid;
"Deluded wretch! where is thy God?
"And where his promis'd aid?"

4 'Tis with a mournful pleasure now
I think on ancient days;
Then to thy house did numbers go,
And all our work was praise.

5 But why's my soul sunk down so far
Beneath this heavy load?
Why do my thoughts indulge despair,
And sin against my God?

6 Hope in the Lord, whose mighty hand,
Can all thy woes remove:
For I shall yet before him stand,
And sing restoring love.

PSALM 42. *Second Part.* L. M.

Hope in affliction.

1 MY spirit sinks within me, Lord,
But I will call thy name to mind;
And times of past distress record,
When I have found my God was kind.

2 Huge troubles with tumultuous noise
Swell like a sea, and round me spread;
Thy water-spouts drown all my joys,
And rising waves roll o'er my head.

3 Yet will the Lord command his love,
When I address his throne by day,
Nor in the night his grace remove:
The night shall hear me sing and pray.

4 I'll cast myself before his feet,
And say, "My God, my heav'nly Rock!
"Why doth thy love so long forget
"The soul, that groans beneath thy stroke?"

5 I'll chide my heart that sinks so low;
Why should my soul indulge her grief?
Hope in the Lord, and praise him too;
He is my rest, my sure relief.

6 Thy light and truth shall guide me still:
Thy word shall my best thoughts employ;
And lead me to thine heav'nly hill,
My God, my most exceeding joy.

PSALM 43. P. M.

Complaint mingled wih hope.

1 MY God, defend my cause
Against a host of foes:
O! save me from th' unjust,
Who triumph in my woes.
Why dost thou faint,
My trembling heart?
To God impart
Thy sad complaint.

2 Why dost thou, O my shield,
Desert me thus forlorn?
Why, hated and oppress'd,
Thus bid me ceaseless mourn?
To God I fly;
In God I'll trust,
When low in dust
My head shall lie.

3 Now to thy sacred house
With joy direct my feet;
Where saints, with morning vows,
In full assembly meet.

Thy power divine
Shall there be shown;
And from thy throne
Thy mercy shine.

4 O! send thy light abroad:
Thy truth with heav'nly ray
Shall lead my soul to God;
And guide my doubtful way.
I'll hear thy word
With faith sincere,
And learn to fear
And praise the Lord.

5 There reach thy bounteous hand,
And all my sorrows heal;
There health and strength divine
O! make my bosom feel.
Like balmy dew,
Shall Jesus' voice
My bones rejoice,
My strength renew.

6 Then in thy holy hill,
Before thine altar, Lord,
My harp and song shall sound
The glories of thy word.
Henceforth to thee,
O God of grace,
A hymn of praise
My life shall be.

7 My soul, awake to joy,
And triumph in the Lord,
My health, my hope, my song
And my divine reward.
Ye fears remove;
No more I mourn;

But blest, return
To sing his love.

PSALM 44. C. M.

The Church's complaint in persecution.

1 LORD, we have heard thy works of old,
Thy works of pow'r and grace;
When to our ears our fathers told
The wonders of their days:

2 How thou did'st build thy churches here,
And make thy gospel known;
Among them did thine arm appear,
Thy light and glory shone.

3 In God they boasted all the day,
And in a cheerful throng
Did thousands meet to praise and pray,
And grace was all their song.

4 But now our souls are seiz'd with shame,
Confusion fills our face;
To hear the enemy blaspheme,
And fools reproach thy grace.

5 Yet have we not forgot our God,
Nor falsely dealt with heav'n;
Nor have our steps declin'd the road
Of duty thou hast giv'n.

6 Tho' dragons all around us roar,
With their destructive breath;
And thine own hand has bruis'd us sore.
Hard by the gates of death.

7 We are expos'd all day to die,
As martyrs for thy cause;
As sheep for slaughter, bound we lie
By sharp and bloody laws.

8 Awake, arise, Almighty Lord!
Why sleeps thy wonted grace?
Why should we look like men abhorr'd
Or banish'd from thy face?

9 Wilt thou forever cast us off,
And still neglect our cries?
For ever hide thy heav'nly love
From our afflicted eyes?

10 Down to the dust our souls are bow'd,
And lie upon the ground;
Rise for our help, rebuke the proud,
And all their pow'rs confound.

11 Redeem us from perpetual shame,
Our Saviour and our God:
We plead the honours of thy name,
The merits of thy blood.

PSALM 45. *First Part.* L. M.

The glory of Christ, and the power of his gospel.

1 NOW be my heart inspir'd to sing
The glories of my Saviour King,
Jesus the Lord; how heav'nly fair
His form! how bright his beauties are!

2 O'er all the sons of human race,
He shines with a superior grace;
Love from his lips divinely flows,
And blessings all his state compose.

3 Dress thee in arms, most mighty Lord!
Gird on the terror of thy sword!
In majesty and glory ride,
With truth and meekness at thy side.

4 Thine anger, like a pointed dart,
Shall pierce the foes of stubborn heart;

Or words of mercy, kind and sweet,
Shall melt the rebels at thy feet.

5 Thy throne, O God, for ever stands;
Grace is the sceptre in thy hands:
Thy laws and works are just and right;
Justice and grace are thy delight.

6 O God, thy God has richly shed
His oil of gladness on thy head,
And with his sacred Spirit blest
Th' eternal Son above the rest.

PSALM 45. *Second Part.* L. M.

Christ and his Church.

1 THE King of saints how fair his face,
Adorn'd with majesty and grace!
He comes with blessings from above,
And wins the nations with his love.

2 At his right hand our eyes behold
The queen array'd in purest gold:
The world admires her heav'nly dress;
Her robe of joy and righteousness.

3 He forms her beauties like his own,
He calls and seats her near his throne;
Fair stranger, let thy heart forget
The idols of thy native state.

4 So shall the King the more rejoice
In thee, the fav'rite of his choice;
Let him be lov'd, and yet ador'd:
For he's thy Maker and thy Lord.

5 O happy hour! when thou shalt rise
To his fair palace in the skies;
And all thy sons (a numerous train)
Each, like a prince, in glory reign.

6 Let endless honours crown his head;
Let ev'ry age his praises spread;
While we with cheerful songs approve
The condescension of his love.

PSALM 46. *First Part.* L. M.

The safety of the Church.

1 GOD is our refuge in distress,
A present help when dangers press:
On him for safety we relied,
And in his strength we will confide:

2 Tho' earth were from her centre tost,
And mountains in the ocean lost;
Or lofty hills from their abode,
Torn piece-meal by the roaring flood.

3 Let angry waves together roll'd
Rage on with fury uncontrol'd;
We will not fear, whilst we depend
On God, who is our constant friend.

4 A gentler stream, that ever flows,
And joy to all around bestows,
The city of the Lord shall fill,
The city where he's worshipp'd still.

5 God dwells in Zion, whose strong tow'rs
Shall mock th' assault of earthly pow'rs;
And his almighty aid is nigh,
To those who on his strength rely.

PSALM 46. *Second Part.* L. M.

God creates peace.

1 LET Zion in her King rejoice,
Tho' tyrants rage, and kingdoms rise;
He utters his almighty voice,
The nations melt, the tumult dies.

2 The Lord of old for Jacob fought,
And Jacob's God is still our aid:
Behold the works his hand hath wrought,
What desolations he hath made!

3 From sea to sea thro' all the shores,
He makes the noise of battles cease;
When from on high his thunder roars,
He awes the trembling world to peace.

4 He breaks the bow, he cuts the spear;
Chariots he burns with heav'nly flame:
Keep silence all the earth, and hear
The sound and glory of his name.

5 "Be still, and learn that I am God,
"I'll be exalted o'er the lands;
"I will be known and fear'd abroad,
"But still my throne in Zion stands."

6 O Lord of hosts, Almighty King;
While we so near thy presence dwell,
Our faith shall sit secure, and sing
Defiance to the gates of hell.

PSALM 47. C. M.

Christ ascending and reigning.

1 O FOR a shout of sacred joy,
To God the sov'reign King!
Let ev'ry land their tongues employ,
And hymns of triumph sing.

2 Jesus, our God, ascends on high;
His heav'nly guards around
Attend him rising thro' the sky,
With trumpet's joyful sound.

3 While angels shout and praise their King,
Let mortals learn their strains:

Let all the earth his honours sing;
O'er all the earth he reigns.

4 Rehearse his praise with awe profound,
Let knowledge lead the song;
Nor mock him with a solemn sound
Upon a thoughtless tongue.

5 In Israel stood his ancient throne,
He lov'd that chosen race;
But now he calls the world his own,
And heathens taste his grace.

6 These western climes are all the Lord's,
Here Abra'm's God is known;
While pow'rs and princes, shields and swords
Submit before his throne,

PSALM 48. *First Part.* S. M.

The Church is the honour and safety of a nation

1 GREAT is the Lord our God,
And let his praise be great;
He makes his churches his abode,
His most delightful seat.

2 These temples of his grace,
How beautiful they stand!
The honour of our native place,
And bulwarks of our land.

3 In Zion God is known,
A refuge in distress:
How bright hath his salvation shone
Thro' all her palaces!

4 When Kings against her join'd,
And saw the Lord was there;
In wild confusion of the mind
They fled with hasty fear.

5 When navies tall and proud
Attempt to spoil our peace,
He sends his tempests roaring loud,
And sinks them in the seas.

6 Oft have our fathers told;
Our eyes have often seen;
How well our God secures the fold,
Where his own sheep have been.

7 In ev'ry new distress,
We'll to his house repair:
We'll think upon his wondrous grace,
And seek deliv'rance there.

PSALM 48. *Second Part.* S. M.

The worship and order of the Church.

1 FAR as thy name is known,
The world declares thy praise:
Thy saints, O Lord, before thy throne,
Their songs of honour raise.

2 With joy thy people stand
On Zion's chosen hill,
Proclaim the wonders of thy hand,
And counsels of thy will.

3 Let strangers walk around
The city where we dwell,
Compass and view thy holy ground,
And mark the building well;

4 The orders of thy house,
The worship of thy court,
The cheerful songs, the solemn vows,
And make a fair report.

5 How decent and how wise!
How glorious to behold!

Beyond the pomp that charms the eyes,
And rites adorn'd with gold.

6 The God we worship now,
Will guide us till we die;
Will be our God while here below,
And ours above the sky.

PSALM 49. *First Part.* C. M.

The vanity of life and riches.

1 WHY doth the man of riches grow
To insolence and pride;
To see his wealth and honours flow
With ev'ry rising tide?

2 Why doth he treat the poor with scorn,
Made of the self-same clay;
And boast as tho' his flesh were born
Of better dust than they?

3 Not all his treasures can procure
His soul a short reprieve;
Redeem from death one guilty hour,
Or make his brother live.

4 Life is a blessing can't be sold,
The ransom is too high;
Justice will ne'er be brib'd with gold,
That man may never die.

5 He sees the brutish and the wise,
The tim'rous and the brave,
Quit their possessions, close their eyes,
And hasten to the grave.

6 Yet 'tis his inward thought and pride,
"My house shall ever stand;
"And that my name may long abide,
"I'll give it to my land."

7 Vain are his thoughts, his hopes are lost,
How soon his mem'ry dies!
His name is buried in the dust,
Where his own carcass lies.

8 This is the folly of their way;
And yet their sons, as vain,
Approve the words their fathers say,
And act their works again.

9 Men void of wisdom and of grace,
If honour raise them high,
Live like the beasts, a thoughtless race,
And like the beasts they die.

10 Laid in the grave like silly sheep,
Death feeds upon them there;
Till the last trumpet breaks their sleep
In terror and despair.

PSALM 49. *Second Part.* C. M.

Death and the resurrection.

1 YE sons of pride that hate the just,
And trample on the poor;
When death hath brought you down to dust;
Your pomp shall rise no more.

2 The last great day shall change the scene;
When will that hour appear?
When shall the just revive, and reign
O'er all that scorn'd them here!

3 God will my naked soul receive,
When sep'rate from the flesh;
And break the prison of the grave,
To raise my bones afresh.

4 Heav'n is my everlasting home,
Th' inheritance is sure;

Let men of pride their rage resume,
  But I'll repine no more.

PSALM 50. *First Part.* C. M.

The last judgment.

1 THE Lord, the Judge, before his throne
  Bids the whole earth draw nigh;
The nations near the rising sun,
  And near the western sky.

2 No more shall bold blasphemers say,
  "Judgment will ne'er begin;"
No more abuse his long delay
  To impudence and sin.

3 Thron'd on a cloud our God shall come,
  Bright flames prepare his way;
Thunder and darkness, fire and storm
  Lead on the dreadful day.

4 Heav'n from above his call shall hear,
  Attending angels come;
And earth and hell shall know and fear
  His justice, and their doom.

5 "But gather all my saints (he cries)
  "That made their peace with God,
"By the Redeemer's sacrifice,
  "And seal'd it with his blood.

6 "Their faith and works brought forth to light,
  "Shall make the world confess
"My sentence of reward is right,
  "And heav'n adore my grace."

PSALM 50. *Second Part.* C. M.

Obedience is better than sacrifice.

1 THUS saith the Lord, "the spacious fields
  "And flocks and herds are mine:

" O'er all the cattle of the hills
" I claim a right divine.

2 " I ask no sheep for sacrifice,
" Nor bullocks burnt with fire;
" To hope and love, to pray and praise,
" Is all that I require.

3 Invoke my name when trouble's near,
" My hand shall set thee free;
" Then shall thy thankful lips declare
" The honour due to me.

4 " The man that offers humble praise,
" Declares my glory best;
" And those that tread my holy ways,
" Shall my salvation taste.

5 " Not for the want of bullocks slain
" Will I the world reprove:
" Altars and rites and forms are vain
" Without the fire of love.

6 " And what have hypocrites to do
" To bring their sacrifice?
" They call my statutes just and true,
" But deal in theft and lies.

7 " Could you expect to 'scape my sight
" And sin without control?
" But I will bring your crimes to light
" With anguish in your soul."

8 Consider, ye, that slight the Lord,
Before his wrath appear;
If once you fall beneath his sword
There's no deliv'rer there.

PSALM 50. *Third Part.* L. M.

Hypocrisy warned.

1 THE Lord, the Judge, his churches warns:
Let hypocrites attend and fear,
Who place their hope in rights and forms;
But make not faith nor love their care.

2 Vile wretches dare rehearse his name
With lips of falsehood and deceit;
A friend or brother they defame,
And sooth and flatter those they hate.

3 They watch to do their neighbours wrong,
Yet dare to seek their Maker's face;
They take his cov'nant on their tongue,
But break his laws, abuse his grace.

4 To heav'n they lift their hands unclean,
Defil'd with lust, defil'd with blood:
By night they practise ev'ry sin,
By day their mouths draw near to God.

5 And, while his judgments long delay,
They grow secure, and sin the more:
They think he sleeps as well as they,
And put far off the dreadful hour.

6 Oh dreadful hour! when God draws near,
And sets their crimes before their eyes:
His wrath their guilty souls shall tear,
And no deliv'rer dare to rise.

PSALM 50. *Fourth Part.* P. M.

The last judgment.

1 THE God of glory sends his summons forth,
Calls the south nations and awakes the north:

From east to west the sov'reign orders spread,
Thro' distant worlds and regions of the dead.
The trumpet sounds; hell trembles; heav'n rejoices;
Lift up your heads, ye saints, with cheerful voices.

2 No more shall atheists mock his long delay;
His vengeance sleeps no more: behold the day!
Behold the Judge descends! his guards are nigh;
Tempests and fire attend him down the sky.
When God appears, all nature shall adore him:
While sinners tremble, saints rejoice before him.

3 Sinners awake betimes; ye fools, be wise:
Awake before this dreadful morning rise:
Change your vain thoughts, your crooked works amend,
Fly to the Saviour, make the Judge your friend:
Then join, ye saints; wake ev'ry cheerful passion,
When Christ returns, he comes for your salvation.

PSALM 51. *First Part.* L. M.

A penitent pleading for pardon.

1 SHOW pity, Lord, O Lord, forgive.
Let a repenting rebel live;
Are not thy mercies large and free?
May not a sinner trust in thee?

2 My crimes are great, but don't surpass
The pow'r and glory of thy grace:
Great God, thy nature hath no bound;
So let thy pard'ning love be found.

3 O! wash my soul from ev'ry sin,
And make my guilty conscience clean:

Here on my heart the burden lies,
And past offences pain mine eyes.

4 My lips with shame my sins confess
Against thy law, against thy grace:
Lord, should thy judgment grow severe,
I am condemn'd, but thou art clear.

5 Yet save a trembling sinner, Lord,
Whose hope still hov'ring round thy word,
Would light on some sweet promise there;
Some sure support against despair.

PSALM 51. *Second Part.* L. M.

Original and actual sins confessed.

1 LORD, I am vile, conceiv'd in sin,
And born unholy and unclean:
Sprung from the man, whose guilty fall
Corrupts his race, and taints us all.

2 Soon as we draw our infant breath,
The seeds of sin grow up for death:
Thy law demands a perfect heart;
But we're defil'd in ev'ry part.

3 Great God, create my heart anew,
And form my spirit pure and true:
O! make me wise betimes, to see
My danger and my remedy.

4 Behold! I fall before thy face;
My only refuge is thy grace:
No outward forms can make me clean:
The leprosy lies deep within.

5 No bleeding bird, nor bleeding beast;
Nor hyssop branch, nor sprinkling priest;
Nor running brook, nor flood, nor sea,
Can wash the dismal stain away.

6 Jesus, my God, thy blood alone
Hath pow'r sufficient to atone:
Thy blood can make me white as snow;
No Jewish types could cleanse me so.

7 While guilt disturbs and breaks my peace,
Nor flesh nor soul hath rest or ease:
Lord, let me hear thy pard'ning voice,
And make my broken bones rejoice.

PSALM 51. *Third Part.* L. M.

Repentance and faith in the blood of Christ.

1 O THOU, that hear'st when sinners cry,
Tho' all my crimes before thee lie,
Avert from them thy angry look,
And blot their mem'ry from thy book.

2 Create my nature pure within,
And form my soul averse to sin;
Let thy good spirit ne'er depart,
Nor hide thy presence from my heart.

3 I cannot live without thy light,
Cast out and banish'd from thy sight:
Thy holy joys, my God, restore,
And guard me, that I fall no more.

4 Tho' I have griev'd thy spirit, Lord,
His help and comfort still afford:
And let a wretch come near thy throne,
To plead the merits of thy Son.

5 A broken heart, my God, my King,
Is all the sacrifice I bring:
The God of grace will ne'er despise
A broken heart for sacrifice.

6 My soul lies humbled in the dust,
And owns thy dreadful sentence just:

Look down, O Lord, with pitying eye,
And save the soul condemn'd to die.

7 Then will I teach the world thy ways:
Sinners shall learn thy sov'reign grace;
I'll lead them to my Saviour's blood,
And they shall praise a pard'ning God.

8 O! may thy love inspire my tongue;
Salvation shall be all my song:
And all my pow'rs shall join to bless
The Lord, my strength and righteousness.

PSALM 52. *First Part.* L. M.

The destruction of tyrants and persecutors.

1 WHY should the haughty tyrant boast,
His vengeful arm, his warlike host?
While blood defiles his cruel hand,
And desolation wastes the land.

2 He joys to hear the captive's cry,
The widow's groan, the orphan's sigh;
And when the weary sword would spare,
His falsehood spreads the fatal snare.

3 He triumphs in the deeds of wrong,
And arms with rage his impious tongue:
With pride proclaims his dreadful pow'r,
And bids the trembling world adore.

4 But God is good, and with a frown,
Casts to the dust his honours down:
The righteous, freed, their hopes recall,
And hail the proud oppressor's fall.

5 How low the persecutor lies,
Who dar'd th' eternal pow'r despise;
And vainly strove, with impious joy,
The church and nation to destroy.

6 We praise the Lord, who heard our cries,
And sent salvation from the skies:
The saints who saw our mournful days,
Shall join our grateful songs of praise.

PSALM 52. *Second Part.* L. M.

The experience of the Lord's people in his house.

1 A WORD in season, spoke with pow'r,
I've often heard within these walls;
But none surpassing, what this hour
Attends the precious gospel calls.

2 When Christ unveils his lovely face,
And grace for grace is largely giv'n;
A glory shines, which makes this place
The house of God, the gate of heav'n.

3 Here, in thy courts, let me be seen,
Growing in faith, and hope, and love;
Like olive fair, and fresh, and green,
And rip'ning for the world above.

4 Here will I view thy glory, Lord,
And songs for all thy goodness raise:
Here will I wait to hear thy word,
And join with saints who sing thy praise.

PSALM 53. *First Part.* L. M.

Atheism.

1 "THERE is a God," all nature cries:
The heav'ns and earth this truth [confess;
Yet this, the atheist fool denies,
And dares his impious thoughts express.

2 The Lord, from his celestial tow'r,
Look'd down, the sons of men to view;
To see if any own'd his pow'r,
If any truth and justice knew.

3 But all he saw were gone aside,
All, in their hearts, were atheists grown:
None took religion for their guide,
Not one did God his sov'reign own.

4 O wretched state! how fall'n are men!
How guilty, helpless, lost, and dead!
They're all concluded under sin,
Their hope is gone, their peace is fled.

5 To such, the Lord his gospel sends;
For these, a Saviour he appoints;
To them his grace with pow'r extends;
And changes atheists into saints.

PSALM 53. *Second Part.* C. M.

Deliverance from persecution.

1 ARE all the foes of Zion fools,
Who thus devour her saints?
Do they not know her Saviour rules,
And pities her complaints?

2 They shall be seiz'd with sad surprise:
For God's avenging arm
Scatters the bones of them, that rise
To do his children harm.

3 In vain the sons of satan boast
Of armies in array:
When God has first dispers'd their host,
They fall an easy prey.

4 O for a word from Zion's King,
Her captives to restore!
Jacob with all his tribes shall sing,
And Judah weep no more.

Psalm 54. P. M.

Prayer for deliverance from enemies.

1 MY God, preserve my soul;
O make my spirit whole:
To save me let thy strength appear;
Strangers my steps surround;
Their pride and rage confound,
And bring thy great salvation near.

2 Those that against me rise
Are aliens from the skies:
They hate thy church and kingdom, Lord!
They mock thy fearful name:
They glory in their shame,
Nor heed the wonders of thy word.

3 But O thou king divine,
My chosen friends are thine,
The men, that still my soul sustain:
Wilt thou my foes subdue,
And form their hearts anew,
And snatch them from eternal pain.

4 Escap'd from ev'ry woe,
O! grant me, here below,
To praise thy name with those I love
And, when beyond the skies,
Our souls unbodied rise;
Unite us in the realms above.

Psalm 55. *First Part.* C. M.

Support for the afflicted and tempted soul.

1 O GOD, my refuge, hear my cries.
Behold my flowing tears:
For earth and hell my hurt devise,
And triumph in my fears.

2 Their rage is level'd at my life;
My soul with guilt they load;
And fill my thoughts with inward strife,
To shake my hope in God.

3 With inward pain my heart-strings sound.
I groan with ev'ry breath:
Horror and fear beset me round,
Among the shades of death.

4 O! were I like a feather'd dove;
Soon would I stretch my wings;
And fly, and make a long remove
From all these restless things.

5 Let me to some wild desert go,
And find a peaceful home;
Where storms of malice never blow,
Temptations never come.

6 Vain hopes, and vain inventions all,
To 'scape the rage of hell!
The mighty God on whom I call,
Can save me here as well.

PSALM 55. *Second Part.* S. M.

Daily devotions.

1 LET sinners take their course,
And choose the road to death;
But in the worship of my God
I'll spend my daily breath.

2 My thoughts address his throne,
When morning brings the light:
I seek his blessing ev'ry noon,
And pay my vows at night.

3 Thou wilt regard my cries,
O my eternal God!

While sinners perish in surprise,
Beneath thine angry rod.

4 Because they dwell at ease,
And no sad changes feel;
They neither fear nor trust thy name,
Nor learn to do thy will.

5 But I with all my cares,
Will lean upon the Lord:
I'll cast my burdens on his arm,
And rest upon his word.

6 His arm shall well sustain
The children of his love;
The ground on which their safety stands,
No earthly pow'r can move.

PSALM 56. *First Part.* C. M.

Deliverance from oppression.

1 O THOU whose justice reigns on high,
And makes the oppressor cease;
Behold! how envious sinners try
To vex and break my peace.

2 The sons of violence and lies
Join to devour me, Lord;
But as my hourly dangers rise,
My refuge is thy word.

3 In God, most holy, just, and true,
I have repos'd my trust;
Nor will I fear what flesh can do,
The offspring of the dust.

4 They wrest my words to mischief still,
Charge me with unknown faults:
Mischief doth all their counsels fill,
And malice all their thoughts.

5 Shall they escape without thy frown?
Must their devices stand?
O! cast the haughty sinner down,
And let him know thy hand!

PSALM 56. *Second Part.* C. M.

God's care of his people.

1 GOD counts the sorrows of his saints,
Their groans affect his ears:
Thou hast a book for my complaints,
A bottle for my tears.

2 When to thy throne I raise my cry,
The wicked fear and flee;
So swift is pray'r to reach the sky,
So near is God to me.

3 In thee, most holy, just, and true,
I have repos'd my trust;
Nor will I fear what man can do,
The offspring of the dust.

4 Thy solemn vows are on me, Lord,
Thou shalt receive my praise;
I'll sing, "How faithful is thy word!
"How righteous all thy ways!"

5 Thou hast secur'd my soul from death;
O! set thy pris'ner free:
That heart and hand, and life and breath
May be employ'd for thee.

PSALM 57. L. M.

Praise for protection, grace, and truth.

1 MY God, in whom are all the springs
Of boundless love, and grace unknown,
Hide me beneath thy spreading wings.
Till the dark cloud is overblown.

2 Up to the heav'ns I send my cry,
The Lord will my desires perform:
He sends his angels from the sky,
And saves me from the threat'ning storm.

3 Be thou exalted, O my God!
Above the heav'ns where angels dwell:
Thy pow'r on earth be known abroad,
Let land to land thy wonders tell.

4 My heart is fix'd; my song shall raise
Immortal honours to thy name:
Awake, my tongue, to sound his praise,
My tongue, the glory of my frame.

5 High o'er the earth his mercy reigns,
And reaches to the utmost sky:
His truth to endless years remains,
When lower worlds dissolve and die.

6 Be thou exalted, O my God!
Above the heav'ns where angels dwell:
Thy pow'r on earth be known abroad,
And land to land thy wonders tell.

Psalm 58. P. M.

Warning to Magistrates.

1 JUDGES, who rule the world by laws,
Will ye despise the righteous cause,
When vile oppression wastes the land?
Dare ye condemn the righteous poor,
And let rich sinners 'scape secure,
While gold and greatness bribe your hand?

2 Forgot ye then, or never knew,
That God will judge the judges too?
High in the heav'ns his justice reigns:

Yet you invade the rights of God,
And send your bold decrees abroad,
To bind the conscience in your chains.

3 A poison'd arrow is your tongue,
The arrow sharp, the poison strong,
And death attends where'er it wounds;
You hear no counsels, cries nor tears;
So the deaf adder stops her ears
Against the pow'r of charming sounds.

4 Break out their teeth, eternal God!
Those teeth of lions, dy'd in blood;
And crush the serpents in the dust:
As empty chaff, when whirlwinds rise,
Before the sweeping tempest flies,
So let their names and hopes be lost.

5 The Almighty thunders from the sky,
Their grandeur melts, their titles die,
As hills of snow dissolve and run;
Or snails that perish in their slime,
Or births that come before their time,
Vain births, that never see the sun.

6 Thus shall the vengeance of the Lord,
Safety and joy to saints afford:
And all that hear shall join and say,
"Sure there's a God that rules on high,
"A God that hears his children cry,
"And will their suff'rings well repay."

PSALM 59. S. M.

Complaints against invading foes.

1 FROM foes that round us rise.
O God of heav'n, defend;

Who brave the vengeance of the skies,
And with thy saints contend.

2 Behold ! from distant shores,
And desert wilds they come,
Combine for blood their barb'rous force,
And thro' our cities roam.

3 Beneath the silent shade,
Their secret plots they lay ;
Our peaceful walls by night invade ;
And waste the fields by day.

4 And will the God of grace,
Regardless of our pain,
Permit secure that impious race,
To riot in their reign ?

5 In vain their secret guile,
Or open force they prove :
His eye can pierce the deepest veil ;
His hand their strength remove.

6 Yet save them, Lord, from death,
Lest we forget their doom ;
But drive them with thine angry breath,
Thro' distant lands to roam.

7 Then shall our grateful voice
Proclaim our guardian God ;
The nations round the earth rejoice,
And sound the praise abroad.

PSALM 60. C. M.

On a day of humiliation in war.

1 LORD thou hast scourg'd our guilty land.
Behold thy people mourn :
Shall vengeance ever guide thy hand ?
Shall mercy ne'er return ?

2 Beneath the terrors of thine eye,
Earth's haughty tow'rs decay;
Thy frowning mantle spreads the sky,
And mortals melt away.

3 Our Zion trembles at thy stroke,
And dreads thy lifted hand!
O! heal the nation thou hast broke,
And save the sinking land.

4 Exalt the banner in the field,
For those that fear thy name;
From barb'rous hosts thy people shield,
And put our foes to shame.

5 Attend our armies to the fight,
And be their guardian God:
In vain shall num'rous pow'rs unite,
Against thy lifted rod.

6 Our troops, beneath thy guiding hand,
Shall gain a glad renown:
'Tis God who makes the feeble stand,
And treads the mighty down.

PSALM 61. *First Part.* S. M.

Safety in God.

1 WHEN overwhelm'd with grief,
My heart within me dies;
Helpless and far from all relief,
To heav'n I lift mine eyes.

2 O lead me to the rock,
That's high above my head;
And make the covert of thy wings,
My shelter and my shade.

3 Within thy presence, Lord,
For ever I'll abide;

Thou art the tow'r of my defence,
The refuge where I hide.

4 Thou givest me the lot
Of those that fear thy name:
If endless life be their reward,
I shall possess the same.

PSALM 61. *Second Part.* L. M.

Jesus is our King.

1 MY soul of thy protection sure,
Against her foes shall rest secure;
For thou, O God, hast heard my vows,
And brought me joyful to thy house.

2 With all thy saints I'll strive to sing
The glories of my heav'nly king;
Whom thou in mercy didst ordain,
Should o'er thy chosen people reign.

3 Jesus shall live for ever blest,
And give his people peace and rest:
His years shall last, and God will own
His righteous sceptre, and his throne.

4 O let thy truth prepare the way,
In mercy, Lord, extend his sway:
Thus we'll devote our future days,
To pay our vows and sing thy praise.

PSALM 62. L. M.

Faith in the grace and power of the Redeemer.

1 MY spirit looks to God alone;
My rock and refuge is his throne:
In all my fears, in all my straits,
My soul on his salvation waits.

2 Trust him, ye saints, in all your ways,
Pour out your hearts before his face:

When helpers fail, and foes invade,
God is our all-sufficient aid.

3 False are the men of high degree,
The baser sort are vanity;
Laid in the balance, both appear
Light as a puff of empty air.

4 Make not increasing gold your trust,
Nor set your hearts on glitt'ring dust;
Why will ye grasp the fleeting smoke,
And not believe what God has spoke?

5 Once hath his awful voice declar'd,
Once and again my ears have heard,
"All pow'r is his eternal due;
"He must be fear'd and trusted too."

6 For sov'reign pow'r reigns not alone,
Grace is a partner of the throne:
Thy grace and justice, mighty Lord,
Shall well divide our last reward.

PSALM 63. *First Part.* C. M.

The morning of a Lord's day.

1 EARLY, my God, without delay,
I haste to seek thy face;
My thirsty spirit faints away,
Without thy cheering grace.

2 I've seen thy glory and thy pow'r,
Thro' all thy temples shine:
My God, repeat that heav'nly hour,
That vision so divine.

3 Not life itself, with all its joys,
Can my best passions move;
Or raise so high my cheerful voice,
As thy forgiving love.

4 Thus till my last expiring day
I'll bless my God and king;
Thus will I lift my hands to pray,
And tune my lips to sing.

PSALM 63. *Second Part.* L. M.

The love of God better than life.

1 GREAT God, indulge my humble claim,
Thou art my hope, my joy, my rest;
The glories, that compose thy name,
Stand all engag'd to make me blest.

2 Thou Great and Good, thou Just and Wise,
Thou art my Father and my God;
And I am thine by sacred ties,
Thy son, thy servant, bought with blood.

3 With early feet I lov t' appear
Among thy saints, and seek thy face;
Oft have I seen thy glory there,
And felt the pow'r of sov'reign grace.

4 Not fruits nor wines that tempt our taste,
Nor all the joys our senses know,
Could make me so divinely blest,
Or raise my cheerful passions so.

5 My life itself, without thy love,
No taste of pleasure could afford;
'Twould but a tiresome burden prove,
If I were banish'd from the Lord.

6 Amidst the wakeful hours of night,
When busy cares afflict my head;
One thought of thee gives new delight,
And adds refreshment to my bed.

7 I'll lift my hands, I'll raise my voice,
While I have breath to pray, or praise;

This work shall make my heart rejoice,
And bless the remnant of my days.

PSALM 63. *Third Part.* S. M.

Seeking God.

1 MY God, permit my tongue
This joy, to call thee mine;
And let my early cries prevail
To taste thy love divine.

2 My thirsty fainting soul
Thy mercy does implore;
Not travellers in desert lands
Can pant for water more.

3 Within thy churches, Lord,
I long to find my place;
Thy pow'r and glory to behold,
And feel thy quick'ning grace.

4 Since thou hast been my help
To thee my spirit flies;
And on thy watchful providence,
My cheerful hope relies.

5 The shadow of thy wings
My soul in safety keeps;
I follow where my father leads,
And he supports my steps.

PSALM 64. L. M.

Hope in God for deliverance from enemies.

1 GREAT God attend to my complaint,
Nor let my drooping spirit faint:
When foes in secret spread the snare,
Let my salvation be thy care.

2 Shield me without, and guard within,
From vile temptations and from sin;

May envy, lust, and pride depart,
And heav'nly grace expand my heart

3 Thy justice and thy pow'r display,
And scatter far thy foes away;
While list'ning nations learn thy word,
And saints, triumphant, bless the Lord.

4 Then shall thy Church exalt her voice,
And all that love thy name rejoice:
By faith approach thine awful throne,
And plead the merits of thy Son.

PSALM 65. *First Part.* C. M.

A prayer hearing God.

1 PRAISE waits in Zion, Lord, for thee;
There shall our vows be paid:
Thou hast an ear when sinners pray;
All flesh shall seek thine aid.

2 Lord, our iniquities prevail,
But pard'ning grace is thine;
And thou wilt grant us pow'r and skill
To conquer ev'ry sin.

3 Blest are the men whom thou wilt choose
To bring them near thy face;
Give them a dwelling in thy house,
To feast upon thy grace.

4 In answ'ring what thy church requests,
Thy truth and terror shine;
And works of dreadful righteousness
Fulfil thy kind design.

5 Thus shall the wond'ring nations see
The Lord is good and just;
And distant islands fly to thee,
And make thy name their trust.

6 They dread thy glitt'ring tokens, Lord,
When signs in heav'n appear;
But they shall learn thy holy word,
And love as well as fear.

PSALM 65. *Second Part.* C. M.

The providence of God in air, earth, and sea.

1 'TIS by thy strength the mountains stand,
God of eternal pow'r;
The sea grows calm at thy command,
And tempests cease to roar.

2 Thy morning light and ev'ning shade
Successive comforts bring;
Thy plenteous fruits make harvest glad,
Thy flow'rs adorn the spring.

3 Seasons and times, and months, and hours,
Heav'n, earth, and air are thine;
When clouds distil in fruitful show'rs,
The author is divine.

4 Those wand'ring cisterns in the sky,
Borne by the winds around,
With wat'ry treasures well supply
The furrows of the ground.

5 The thirsty ridges drink their fill,
And ranks of corn appear;
Thy ways abound with blessings still,
Thy goodness crowns the year.

PSALM 65. *Third Part.* P. M.

The providence of God in the seasons.

1 HOW pleasing is thy voice,
O Lord, our heav'nly King,
That bids the frosts retire,
And wakes the lovely spring!

The rains return, the ice distils.
And plains and hills forget to mourn.

2 The lofty mountains stand,
Establish'd by thine arm:
Thy voice the ocean stills,
The tumult, and the storm.
Thro' earth and skies, with terror spread,
Thy tokens dread, all lands surprise.

3 The morn with glory crown'd,
Thy hand arrays in smiles;
Thou bid'st the eve decline,
Rejoicing o'er the hills.
Soft suns ascend; the mild wind blows;
And beauty glows to earth's far end.

4 Thou mak'st the pasture green;
Thou call'st the flocks abroad;
The springing corn proclaims
The footsteps of our God.
Both bird and beast partake thy care,
And happy share the gen'ral feast.

5 Thy show'rs make soft the fields;
On ev'ry side, behold!
The rip'ning harvests wave
Their loads of richest gold.
The lab'rers sing with cheerful voice,
And, blest, rejoice in God their King.

6 The thunder is his voice;
His arrows blazing fires:
He glows in yonder sun,
And smiles in starry choirs.
The balmy breeze his breath perfumes,
His beauty blooms, in flow'rs and trees.

7 With life he clothes the spring;
The earth with summer warms:
He spreads th' autumnal feast,
And rides in win'try storms.
His gifts divine thro' all appear,
And round the year his glories shine.

PSALM 66. *First Part.* C. M.

Our graces tried by afflictions.

1 SING, all ye nations to the Lord,
Sing with a joyful noise;
With melody of sound record
His honours, and your joys.

2 Say to the Pow'r that shakes the sky,
"How terrible art thou!
"Sinners before thy presence fly,
"Or at thy feet they bow."

3 He rules by his resistless might;
Will rebel mortals dare
Provoke th' eternal to the fight,
And tempt that dreadful war?

4 O bless our God, and never cease;
Ye saints fulfil his praise;
He keeps our life, maintains our peace;
And guides our doubtful ways.

5 Lord; thou hast prov'd our suff'ring souls.
To make our graces shine:
So silver bears the burning coals,
The metal to refine.

6 Thro' wat'ry deeps, and fiery ways.
We march at thy command;
Led, to possess the promis'd place,
By thine unerring hand.

Psalm 66. *Second Part.* c. m.

Praise to God for hearing prayer.

1 NOW shall my solemn vows be paid
To that Almighty Pow'r,
Who heard the long requests I made
In my distressful hour.

2 My lips and cheerful heart prepare
To make his mercies known:
Come, ye that fear my God, and hear
The wonders he hath done.

3 When on my head huge sorrows fall,
I sought his heav'nly aid;
He sav'd my sinking soul from hell,
And death's eternal shade.

4 If sin lay cover'd in my heart,
While prayer employ'd my tongue,
The Lord had shown me no regard,
Nor I his praises sung.

5 But God (his name be ever blest)
Hath set my spirit free;
Nor turn'd from him my poor request,
Nor turn'd his heart from me.

Psalm 67. c. m.

The prosperity of the nation, and increase of the church.

1 SHINE on our land, Jehovah, shine,
With beams of heav'nly grace!
Reveal thy pow'r thro' all our coasts,
And show thy smiling face.

2 Here fix thy throne exalted high,
And, here, our glory stand;
And, like a wall of guardian fire,
Surround thy fav'rite land.

3 When shall thy name from shore to shore
Sound all the earth abroad,
And distant nations know and love
Their Saviour and their God!

4 Sing to the Lord, ye distant lands,
Sing loud with solemn voice;
Let thankful tongues exalt his praise,
And thankful hearts rejoice.

5 He, the great Lord, the sov'reign Judge,
That sits enthron'd above,
Wisely commands the worlds, he made,
In justice and in love.

6 Earth shall confess her Maker's hand,
And yield a full increase:
Our God will crown his chosen land
With fruitfulness and peace.

7 God, the Redeemer, scatters round
His choicest favours here;
While the creation's utmost bound
Shall see, adore, and fear.

PSALM 68. *First Part.* L. M.

The vengeance and compassion of God.

1 LET God arise in all his might,
And put the troops of hell to flight:
As smoke, that sought to cloud the skies,
Before the rising tempest flies.

2 He rides and thunders thro' the sky;
His name Jehovah sounds on high;
Sing to his name, ye sons of grace:
Ye saints rejoice before his face.

3 The widow and the fatherless
Fly to his aid in sharp distress;

In him, the poor and helpless find
A Judge, that's just, a Father kind.

4 He breaks the captive's heavy chain,
And pris'ners see the light again;
But rebels, that dispute his will,
Shall dwell in chains and darkness still.

5 Kingdoms and thrones to God belong;
Crown him, ye nations, in your song:
His wondrous names and pow'rs rehearse;
His honours shall enrich your verse.

6 He shakes the heav'ns with loud alarms;
How terrible is God in arms!
In Israel are his mercies known,
Israel is his peculiar throne.

7 Proclaim him King, pronounce him blest:
He's your defence, your joy, your rest:
When terrors rise, and nations faint,
God is the strength of ev'ry saint.

PSALM 68. *Second Part.* L. M.

The ascension of Christ, and the gift of the Spirit.

1 LORD, when thou didst ascend on high,
Ten thousand angels fill'd the sky:
Those heav'nly guards around thee wait,
Like chariots, that attend thy state.

2 Not Sinai's mountain could appear
More glorious when the Lord was there:
While he pronounc'd his dreadful law,
And struck the chosen tribes with awe.

3 How bright the triumph none can tell,
When the rebellious pow'rs of hell,
That thousand souls had captive made,
Were all in chains like captives led.

4 Rais'd by his Father to the throne,
He sent the promis'd spirit down,
With gifts and grace for rebel men,
That God might dwell on earth again.

PSALM 68. *Third Part.* L. M.

Praise for common and special mercies.

1 WE bless the Lord, the just, the good,
Who fills our hearts with joy and food;
Who pours his blessings from the skies,
And loads our days with rich supplies.

2 He sends the sun his circuit round,
To cheer the fruits, to warm the ground;
He bids the clouds, with plenteous rain,
Refresh the thirsty earth again.

3 'Tis to his care we owe our breath,
And all our near escapes from death:
Safety and health to God belong,
He heals the weak, and guards the strong.

4 He makes the saint and sinner prove
The common blessings of his love:
But the wide diff'rence that remains,
Is endless joy, and endless pains.

5 The Lord that bruis'd the serpent's head.
On all the serpent's seed shall tread:
The stubborn sinner's hope confound,
And smite him with a lasting wound.

6 But his right hand his saints shall raise
From the deep earth, or deeper seas;
And bring them to his courts above:
There shall they taste his special love.

Psalm 69. *First Part.* L. M.

Christ's passion and sinners' salvation.

1 DEEP in our hearts let us record
The deeper sorrows of our Lord;
Behold! the rising billows roll,
To overwhelm his holy soul.

2 In long complaints he spends his breath,
While hosts of hell, and pow'rs of death,
And all the sons of malice join
To execute their curs'd design.

3 Yet, gracious God, thy pow'r and love
Has made the curse a blessing prove:
These dreadful suff'rings of thy Son
Aton'd for sins which we had done.

4 The pangs of our expiring Lord
The honours of thy law restor'd:
His sorrows made thy justice known,
And paid for follies, not his own.

5 O for his sake our guilt forgive,
And let the mourning sinner live!
The Lord will hear us in his name,
Nor shall our hope be turn'd to shame.

Psalm 69. *Second Part.* L. M.

The sufferings and zeal of Christ.

1 'TWAS for my sake, eternal God,
Thy Son sustain'd that heavy load
Of base reproach, and sore disgrace;
And shame defil'd his sacred face.

2 The Jews, his brethren and his kin,
Abus'd the man that check'd their sin:
While he fulfill'd thy holy laws,
They hate him, but without a cause.

3 " My Father's house," said he, " was made
" A place for worship, not for trade;"
Then scatt'ring all their gold and brass,
He scourg'd the merchants from the place.

4 Zeal for the temple of his God
Consum'd his life, expos'd his blood:
Reproaches, at thy glory thrown,
He felt and mourn'd them as his own.

5 His friends forsook, his follow'rs fled,
While foes and arms surround his head;
They curse him with a slaud'rous tongue,
And the false judge maintains the wrong.

6 His life they load with hateful lies,
And charge his lips with blasphemies;
They nail him to the shameful tree:
There hung my Lord, who died for me.

7 Wretches, with hearts as hard as stones,
Insult his piety and groans;
Gall was the food they gave him there,
And mock'd his thirst with vinegar.

8 But God beheld; and from his throne
Mark'd out the men that hate his Son:
The hand that rais'd him from the dead,
Shall pour due vengeance on their head.

PSALM 69. *Third Part.* C. M.

God glorified in the obedience and death of Christ.

1 FATHER, I sing thy wondrous grace,
I bless my Saviour's name;
He bought salvation for the poor,
And bore the sinner's shame.

2 His deep distress hath rais'd us high:
His duty and his zeal

Fulfill'd the law, which mortals broke,
And finish'd all thy will.

3 His dying groans, his living songs
Shall better please my God,
Than harp's or trumpet's solemn sound,
Than goat's or bullock's blood.

4 This shall his humble follow'rs see,
And set their hearts at rest:
They by his death draw near to thee,
And live for ever blest.

5 Let heav'n and all that dwell on high,
To God their voices raise;
While lands and seas assist the sky,
And join t' advance the praise.

6 Zion is thine, most holy God:
Thy Son shall bless her gates;
And glory, purchas'd by his blood,
For thine own Israel waits.

PSALM 70. L. M.

A prayer of the church for the presence of Christ.

1 O THOU, whose hand the kingdom sways;
Whom earth, and hell, and heav'n obeys;
To help thy chosen sons appear,
And show thy pow'r and glory here!

2 While stupid wretches, sunk in sleep,
Slide onward to the fiery deep,
To sense, and sin and madness giv'n,
Believe no hell, and wish no heav'n;

3 While fools deride, while foes oppress,
And Zion mourns in deep distress;

Her friends withdraw, her foes grow bold;
Truth fails, and love is waxen cold.

3 O haste, with ev'ry gift inspir'd,
With glory, truth, and grace attir'd,
Thou Star of heav'n's eternal morn;
Thou Sun, whom beams divine adorn!

5 Assert the honour of thy name;
O'erwhelm thy foes with fear and shame:
Then, send thy Spirit from above,
And change their enmity to love.

6 Saints shall be glad before thy face,
And grow in faith, in truth, and grace:
Thy church shall blossom in thy sight,
Yield fruits of peace and pure delight.

7 O hither, then, thy footsteps bend;
Swift as a roe, from hills descend;
Mild as the sabbath's cheerful ray,
Till life unfolds eternal day!

PSALM 71, *First Part.* C. M.

The aged saint's reflection and hope.

1 MY God, my everlasting hope,
I live upon thy truth;
Thy hands have held my childhood up,
And strengthen'd all my youth.

2 My flesh was fashion'd by thy pow'r,
With all these limbs of mine;
And, from my mother's painful hour,
I've been entirely thine.

3 Still hath my life new wonders seen
Repeated ev'ry year;
Behold! my days that yet remain,
I trust them to thy care.

4 Cast me not off when strength declines,
When hoary hairs arise;
And round me let thy glory shine,
Where'er thy servant dies.

5 Then in the hist'ry of my age,
When men review my days,
They'll read thy love in ev'ry page,
In ev'ry line thy praise.

PSALM 71. *Second Part.* C. M.

Christ is our strength and righteousness.

1 MY Saviour, my Almighty Friend,
When I begin thy praise,
Where will the growing numbers end,
The numbers of thy grace?

2 Thou art my everlasting trust,
Thy goodness I adore!
And, since I knew thy graces first,
I speak thy glories more.

3 My feet shall travel all the length
Of the celestial road;
And march with courage in thy strength
To see my Father, God.

4 When I am fill'd with sore distress
For some surprising sin,
I'll plead thy perfect righteousness,
And mention none but thine.

5 How will my lips rejoice to tell
The vict'ries of my King!
My soul, redeem'd from sin and hell,
Shall thy salvation sing.

6 My tongue shall all the day proclaim
My Saviour and my God;

His death hath brought my foes to shame;
He sav'd me by his blood.

7 Awake, awake, my tuneful pow'rs,
With this delightful song:
I'll entertain the darkest hours,
Nor think the season long.

PSALM 71. *Third Part.* C. M.

The aged christian's prayer and song.

1 GOD of my childhood, and my youth,
The guide of all my days,
I have declar'd thy heav'nly truth,
And told thy wondrous ways.

2 Wilt thou forsake my hoary hairs,
And leave my fainting heart?
Who shall sustain my sinking years
If God, my strength, depart?

3 Let me thy pow'r and truth proclaim
To the surviving age;
And leave a savour of thy name,
When I shall quit the stage.

4 The land of silence and of death
Attends my next remove:
O may these poor remains of breath
Teach the wide world thy love!

5 Thy righteousness is deep and high;
Unsearchable thy deeds:
Thy glory spreads beyond the sky,
And all my praise exceeds.

6 Oft have I heard thy threat'nings roar,
And oft endur'd the grief;
But when thy hand has prest me sore,
Thy grace was my relief.

7 By long experience have I known
Thy sov'reign pow'r to save:
At thy command, I venture down
Securely to the grave.

8 When I lie buried deep in dust,
My flesh shall be thy care:
These with'ring limbs with thee I trust,
To raise them strong and fair.

PSALM 72. *First Part.* L. M.

The kingdom of Christ.

1 GREAT God, whose universal sway
The known and unknown worlds obey,
Now give the kingdom to thy Son,
Extend his pow'r, exalt his throne.

2 Thy sceptre well becomes his hands,
All heav'n submits to his commands;
His justice shall avenge the poor,
And pride and rage prevail no more,

3 With pow'r he vindicates the just;
And treads th' oppressor in the dust;
His worship and his fear shall last,
Till hours, and years, and time be past.

4 As rain on meadows newly mown,
So shall he send his influ'nce down:
His grace on fainting souls distils,
Like heav'nly dew on thirsty hills.

5 The heathen lands, that lie beneath
The shades of overspreading death,
Revive at his first dawning light,
And deserts blossom at the sight.

6 The saints shall flourish in his days,
Drest in the robes of joy and praise;

Peace, like a river, from his throne,
Shall flow to nations yet unknown.

PSALM 72. *Second Part.* L. M.

The kingdom of Christ among the Gentiles.

1 JESUS shall reign where'er the sun
Does his successive journies run;
His kingdom stretch from shore to shore,
Till moons shall wax and wane no more.

2 For him shall endless pray'r be made,
And praises circle round his head:
His name, like sweet perfume, shall rise
With ev'ry morning sacrifice.

3 People and realms of ev'ry tongue
Dwells on his love with sweetest song;
And infant voices shall proclaim
Their early blessings on his name.

4 Blessings abound where'er he reigns,
The pris'ner leaps to lose his chains;
The weary find eternal rest,
And all the sons of want are blest.

5 Where he displays his healing pow'r,
Death and the curse are known no more:
In him the tribes of Adam boast
More blessings, than their father lost.

6 Let ev'ry creature rise and bring,
Peculiar honours to our King:
Angels descend with songs again,
And earth repeat the loud *Amen.*

PSALM 72. *Third Part.* C. M.

The glory of Christ.

1 THE mem'ry of Christ's glorious name
Thro' endless years shall run;

His spotless fame shall shine as bright
And lasting as the sun.

2 In him the nations of the world
Shall be completely blest;
And his imputed righteousness
By ev'ry tongue confess'd.

3 Then bless'd be God, the mighty Lord.
The God whom Israel fears;
Who only wondrous in his works,
Beyond compare appears.

4 Let earth be with his glory fill'd;
For ever bless his name;
Whilst to his praise, the list'ning world
Their glad assent proclaim.

PSALM 73. *First Part.* S. M.

The mystery of Providence unfolded.

1 SURE there's a righteous God,
Nor is religion vain:
Tho' men of vice may boast aloud,
And men of grace complain.

2 I saw the wicked rise,
And felt my heart repine;
While haughty fools with scornful eyes,
In robes of honour shine.

3 Pamper'd with wanton ease,
Their flesh looks full and fair;
Their wealth rolls in like flowing seas,
And grows without their care.

4 Free from the plagues and pains,
That pious souls endure;
Thro' all their life oppression reigns,
And racks the humble poor.

5 Their impious tongues blaspheme
The everlasting God:
Their malice blasts the good man's name,
And spreads their lies abroad.

6 But I with flowing tears
Indulg'd my doubts to rise;
"Is there a God that sees or hears
"The things below the skies?"

7 The tumults of my thought
Held me in hard suspense;
Till to thy house my feet were brought
To learn thy justice thence.

8 Thy word with light and pow'r
Did my mistake amend;
I view'd the sinners' life before,
But here I learn'd their end.

9 On what a slipp'ry steep
The thoughtless wretches go;
And, O that dreadful fiery deep,
That waits their fall below!

10 Lord, at thy feet I bow,
My thoughts no more repine:
I call my God my portion now,
And all my pow'rs are thine.

PSALM 73. *Second Part.* C. M.

God our portion here and hereafter.

1 GOD, my supporter, and my hope.
My help for ever near;
Thine arm of mercy held me up,
When sinking in despair.

2 Thy counsels, Lord, shall guide my feet
Thro' this dark wilderness:

Thy hand conduct me near thy seat,
To dwell before thy face.

3 Were I in heav'n without my God,
'Twould be no joy to me;
And while this earth is my abode,
I long for none but thee.

4 What if the springs of life were broke,
And flesh and heart should faint;
God is my soul's eternal rock,
The strength of ev'ry saint.

5 Behold! the sinners, that remove
Far from thy presence, die:
Not all the idol gods they love,
Can save them when they cry.

6 But to draw near to thee, my God,
Shall be my sweet employ;
My tongue shall sound thy works abroad,
And tell the world my joy.

PSALM 74. *First Part.* C. M.

The church pleading under sore persecution.

1 WILL God for ever cast us off?
His wrath for ever smoke
Against the people of his love,
His little chosen flock?

2 Think of the tribes so dearly bought
With their Redeemer's blood;
Nor let thy Zion be forgot,
Where once thy glory stood.

3 Lift up thy feet, and march in haste:
Aloud our ruin calls:
See what a wide and fearful waste
Is made within thy walls.

4 Where once thy churches pray'd and sang,
Thy foes profanely roar:
Over thy gates their ensigns hang,
Sad tokens of their pow'r.

5 How are the seats of worship broke!
They tear the buildings down:
And he, that deals the heaviest stroke,
Procures the chief renown.

6 With flames they threaten to destroy
Thy children in their nest:
"Come, let us burn at once," they cry,
"The temple and the priest."

7 And still to heighten our distress,
Thy presence is withdrawn;
Thy wonted sign of pow'r and grace,
Thy pow'r and grace are gone.

8 No prophet speaks to calm our woes,
The best, the wisest, mourn:
And not a friend, nor promise, shows
The time of thy return.

PSALM 74. *Second Part.* C. M.

A Prayer of the church for deliverance from great afflictions.

1 HOW long, eternal God, how long,
Shall men of pride blaspheme!
Shall saints be made their endless song,
And bear immortal shame?

2 Is not the world of nature thine,
The darkness and the day?
Didst thou not bid the morning shine,
And mark the sun his way?

3 Hath not thy pow'r form'd ev'ry coast,
And set the earth his bounds;

With summer's heat and winter's frost,
In their perpetual rounds?

4 And shall the sons of earth and dust
That sacred pow'r blaspheme?
Will not thy hand that form'd them first,
Avenge thine injur'd name?

5 Think on the cov'nant thou hast made,
And all thy words of love;
Nor let the birds of prey invade,
And vex thy mourning dove.

6 Our foes would triumph in our blood,
And make our hope their jest:
Plead thy own cause, Almighty God,
And give thy children rest.

PSALM 75. L. M.

The hand of God acknowledged.

1 TO thee, most high and holy God,
To thee our thankful hearts we raise;
Thy works declare thy name abroad,
Thy wondrous works demand our praise.

2 To slav'ry doom'd, thy chosen sons
Beheld their foes triumphant rise:
And sore oppress by earthly thrones,
They sought the sov'reign of the skies.

3 'Twas then, great God, with equal pow'r
Arose thy vengeance and thy grace,
To scourge their legions from the shore,
And save the remnant of thy race.

4 Thy hand, that form'd the restless main,
And rear'd the mountain's awful head,
Bade raging seas their course restrain,
And desert wilds receive their dead.

5 Such wonders never come by chance,
Nor can the wind such blessings blow;
'Tis God the judge doth one advance,
'Tis God that lays another low.

6 Let haughty tyrants sink their pride,
Nor lift so high their scornful head;
But lay their impious thoughts aside,
And own the empire God hath made.

PSALM 76. C. M.

God protects his church.

1 IN Judah, God of old was known;
His name in Israel great:
In Salem stood his holy throne,
And Zion was his seat.

2 What are the earth's wide kingdoms else,
Than mighty hills of prey?
The hill, on which Jehovah dwells,
More glorious is than they.

3 'Twas Zion's king, who stopt the breath
Of captains, and their hosts:
The men of might slept fast in death;
And vain were all their boasts.

4 At thy rebuke, O Jacob's God,
Both horse and chariot fell;
Who knows the terrors of thy rod!
Thy vengeance who can tell!

5 When God in his own sov'reign ways
Comes down to save th' opprest;
The wrath of man shall work his praise,
And he'll restrain the rest.

6 Vow to the Lord, and tribute bring,
Ye princes fear his frown:

His terror shakes the proudest king,
And cuts an army down.

7 The thunder of his sharp rebuke
Our haughty foes shall feel:
The God of Jocob ne'er forsook,
But dwells in Zion still.

PSALM 77. *First Part.* C. M.

Hope prevailing over despondency.

1 TO God I cried with mournful voice
I sought his gracious ear:
In the sad hour when troubles rose;
And fill'd my heart with fear.

2 Gloomy my days, and dark my nights;
My soul refus'd relief:
I thought on God, the just and wise,
But thoughts increas'd my grief.

3 Still I complain'd, and, still oppress,
My heart began to break:
My God, thy wrath forbade my rest,
And kept my eyes awake.

4 My overwhelming sorrows grew,
Till I could speak no more;
Then I within myself withdrew,
And call'd thy judgments o'er.

5 I call'd back years and ancient times,
When I beheld thy face;
My spirit search'd for secret crimes,
That might withhold thy grace.

6 I call'd thy mercies to my mind,
Which I enjoy'd before;
And will the Lord no more be kind?
His face appear no more?

7 Will he forever cast me off?
And will his promise fail?
Hath he forgot his tender love?
Shall anger still prevail?

8 But I forbid this hopeless thought,
This dark, despairing frame;
Rememb'ring what thy hand hath wrought;
Thy hand is still the same.

9 I'll think again of all thy ways,
And talk thy wonders o'er,
Thy wonders of recov'ring grace,
When flesh could hope no more.

10 Grace dwells with justice on the throne;
And men, that love thy word,
Have in thy sanctuary known
The counsels of the Lord.

PSALM 77. *Second Part.* C. M.

Comfort derived from ancient providences.

1 "HOW awful is thy chast'ning rod!"
(May thy own children say)
"The great, the wise, the dreadful God,
"How holy is his way!"

2 I'll meditate his works of old,
The King that reigns above:
I'll hear his ancient wonders told,
And learn to trust his love.

3 Long did the house of Jacob lie
With Egypt's yoke oppress:
Long he delay'd to hear their cry,
Nor gave his people rest.

4 Israel, his people and his sheep,
Must follow where he calls;

He bids them venture thro' the deep,
And makes the waves their walls.

5 The waters saw thee, mighty God!
The waters saw thee come;
Backward they fled, and frighted stood,
To make thine armies room.

6 Strange was thy journey thro' the sea,
Thy footsteps, Lord, unknown:
Terrors attend the wondrous way,
That brings thy mercies down.

7 He gave them water from the rock,
And safe by Moses' hand,
Thro' a dry desert led his flock
Home to the promis'd land.

PSALM 78. *First Part.* C. M.

Providences recorded for the instruction of Children.

1 LET children hear the mighty deeds,
Which God perform'd of old,
Which in our younger years we saw,
And which our fathers told.

2 He bids us make his glories known;
His works of pow'r and grace:
And we'll convey his wonders down
Thro' ev'ry rising race.

3 Our lips shall tell them to our sons,
And they again to theirs;
That generations yet unborn
May teach them to their heirs.

4 Thus shall they learn in God alone
Their hope securely stands;
That they may ne'er forget his works,
But practise his commands.

PSALM 78. *Second Part.* C. M.

Israel's rebellion and punishment.

1 O WHAT a stiff, rebellious house
Was Jacob's ancient race!
False to their own most solemn vows,
And to their Maker's grace.

2 They broke the cov'nant of his love,
And did his laws despise;
Forgot the works he wrought, to prove
His pow'r before their eyes.

3 They saw the plagues on Egypt light,
From his avenging hand:
What dreadful tokens of his might
Spread o'er the stubborn land!

4 They saw him cleave the mighty sea,
And march'd in safety through,
With wat'ry walls to guard their way,
Till they had 'scap'd the foe.

5 A wondrous pillar mark'd the road,
Compos'd of shade and light;
By day it prov'd a shelt'ring cloud,
A leading fire by night.

6 He from the rock their thirst supplied;
The gushing waters fell;
And ran in rivers by their side.
A constant miracle.

7 Yet they provok'd the Lord most high,
And dar'd distrust his hand:
"Can he with bread our host supply
"Amidst this desert land?"

8 The Lord with indignation heard,
And caus'd his wrath to flame:

His terrors ever stand prepar'd
To vindicate his name.

PSALM 78. *Third Part.* C. M.

Israel punished for intemperance.

1 WHEN Israel sinn'd, the Lord reprov'd,
And fill'd their hearts with dread;
Yet he forgave the tribes he lov'd,
And sent them heav'nly bread.

2 He fed them with a lib'ral hand,
And made his treasures known;
He gave the midnight clouds command
To pour provision down.

3 The manna like a morning show'r,
Lay thick around their feet:
The corn of heav'n, so light, so pure,
As tho' 'twere angel's meat.

4 But they in murm'ring language said,
"Manna is all our feast:
"We loathe this light, this airy bread;
"We must have flesh to taste."

5 "Ye shall have flesh to please your lust,"
The Lord in wrath replied;
And sent them quails, like sand or dust,
Heap'd up from side to side.

6 He gave them all their own desire;
And, greedy as they fed,
His vengeance burnt with secret fire,
And smote the rebels dead.

7 When some were slain, the rest return'd,
And sought the Lord with tears;
Under the rod they fear'd and mourn'd
But soon forgot their fears.

8 Oft he chastis'd and still forgave:
Till, by his gracious hand,
The nation, he resolv'd to save,
Possess'd the promis'd land.

PSALM 79. L. M.

Complaint of the church against enemies.

1 BEHOLD! O God, what cruel foes,
Thy peaceful heritage invade:
Thy holy temples stands defil'd;
In dust thy sacred walls are laid.

2 Wide o'er the vallies, drench'd in blood,
Thy people fall'n in death remain:
The fowls of heav'n their flesh devour;
And savage beasts divide the slain.

3 Th' insulting foes with impious rage,
Reproach thy children to their face:
"Where is your God of boasted pow'r
"And where the promise of his grace?"

4 Deep from the prison's horrid gloom,
O! hear the mournful captive sigh;
And let thy sov'reign pow'r reprieve
The trembling souls condemn'd to die.

5 Let those who dar'd t' insult thy reign,
Return dismay'd with endless shame;
While heathens, who thy grace despise,
Shall from thy vengeance learn thy name.

6 So shall thy children, freed from death,
Eternal songs of honour raise;
And ev'ry future age shall tell
Thy sov'reign pow'r and pard'ning grace.

Psalm 80. *First Part.* L. M.

The prayer of the church under affliction.

1 GREAT Shepherd of thine Israel,
Who didst between the cherubs dwell,
And lead the tribes, thy chosen sheep,
Safe thro' the desert and the deep.

2 Thy church is in the desert now,
Shine from on high, and guide us through:
Turn us to thee, thy love restore,
We shall be sav'd and sigh no more.

3 Great God, whom heav'nly hosts obey,
How long shall we lament and pray,
And wait in vain thy kind return?
How long shall thy fierce anger burn?

4 Instead of wine and cheerful bread,
Thy saints with their own tears are fed:
Turn us to thee, thy love restore,
We shall be sav'd, and sigh no more.

Psalm 80. *Second Part.* L. M.

The vineyard of God wasted.

1 LORD thou hast planted with thy hands
A lovely vine in heathen lands;
Thy pow'r defended it around,
And heav'nly dews enrich'd the ground.

2 How did the spreading branches shoot,
And bless the nations with the fruit!
But now, dear Lord, look down and see
Thy mourning vine, that lovely tree.

3 Why is its beauty thus defac'd?
Why hast thou laid her fences waste?
Strangers and foes against her join,
And ev'ry beast devours thy vine.

4 Return, almighty God, return;
Nor let thy bleeding vineyard mourn:
Turn us to thee, thy love restore;
We shall be sav'd, and sigh no more.

PSALM 80. *Third Part.* L. M.

Christ, the defender of his church.

1 LORD, when the vine in Canaan grew,
Thou wast its strength, and glory too;
Attack'd in vain by all its foes,
Till the fair Branch of promise rose.

2 Fair Branch, ordain'd of old to shoot
From David's stock, from Jacob's root;
Himself a noble Vine, and we
The lesser branchess of the Tree.

3 'Tis thy own Son; and he shall stand
Girt with thy strength, at thy right hand;
Th' eternal Son, enthron'd and blest,
To give his suff'ring people rest.

4 O! for his sake attend our cry,
Shine on thy churches, lest they die:
Turn us to thee, thy love restore;
We shall be sav'd, and sigh no more.

PSALM 81. S. M.

The warnings of God to his people.

1 SING to the Lord aloud,
And make a joyful noise:
God is our strength, our Saviour God;
Let Israel hear his voice.

2 "From vile idolatry
"Preserve my worship clean;
"I am the Lord who set thee free
"From slavery and sin.

3 " Stretch thy desires abroad,
" And I'll supply them well;
" But if ye will refuse your God,
" If Israel will rebel,

4 " I'll leave them," saith the Lord,
" To their own lusts a prey,
" And let them run the dang'rous road,
" 'Tis their own chosen way.

5 " Yet O, that all my saints
" Would hearken to my voice!
" Soon would I ease their sore complaints,
" And bid their hearts rejoice.

6 " While I destroy'd their foes,
" I'd richly feed my flock,
" And they should taste the stream, that flows
" From their eternal rock."

PSALM 82. L. M.

God the supreme ruler; or, magistrates warned.

1 AMONG th' assemblies of the great,
A greater Ruler takes his seat;
The God of heav'n, as Judge, surveys
Those gods on earth, and all their ways.

2 Why will ye then frame wicked laws?
Or why support th' unrighteous cause?
When will ye once defend the poor,
That sinners vex the saints no more?

3 They know not, Lord, nor will they know
Dark are the ways in which they go:
Their name of earthly gods is vain:
For they shall fall, and die like men.

4 Arise, O Lord, and let thy Son
Possess his universal throne;

And rule the nations with his rod:
He is our Judge, and he our God.

PSALM 83. S. M.

The prayer of the church against persecutors

1 AND will the God of grace
Perpetual silence keep?
The God of justice hold his peace,
And let his vengeance sleep?

2 Behold what cursed snares
The men of mischief spread!
The men, that hate thy saints and thee,
Lift up their threat'ning head.

3 Against thy hidden ones
Their counsels they employ;
And malice, with her watchful eye,
Pursues them to destroy.

4 "Come, let us join," they cry,
"To root them from the ground;
"Till not the name of saints remain
"Nor mem'ry shall be found."

5 Awake, almighty God!
And call thy wrath to mind:
Give them like forests to the fire,
Or stubble to the wind.

6 Convince their madness, Lord,
And make them seek thy name:
Or else their stubborn rage confound,
That they may die in shame.

7 Then shall the nations know
That glorious dreadful word:
Jehovah is thy name alone,
And thou the sov'reign Lord.

PSALM 84. *First Part.* L. M.

The pleasure of public worship.

1 HOW pleasant, how divinely fair,
O Lord of hosts, thy dwellings are!
With long desire my spirit faints
To meet th' assemblies of thy saints.

2 My flesh would rest in thine abode,
My panting heart cries out for God;
My God, my King, why should I be
So far from all my joys, and thee?

3 The sparrow chooses where to rest,
And for her young provides her nest;
But will my God to sparrows grant
That pleasure which his children want?

4 Blest are the saints who sit on high,
Around thy throne of majesty;
Thy brightest glories shine above,
And all their work is praise and love.

5 Blest are the souls that find a place
Within the temple of thy grace:
There they behold thy gentler rays,
And seek thy face, and learn thy praise.

6 Blest are the men whose hearts are set
To find the way to Zion's gate:
God is their strength, and thro' the road
They lean upon their helper, God.

7 Cheerful they walk with growing strength,
Till all shall meet in heav'n at length;
Till all before thy face appear,
And join in nobler worship there.

PSALM 84. *Second Part.* L. M.

Grace and glory.

1 GREAT God attend, while Zion sings
The joy, that from thy presence springs:
To spend one day, with thee on earth,
Exceeds a thousand days of mirth.

2 Might I enjoy the meanest place
Within thy house, O God of grace;
Not tents of ease, nor thrones of pow'r,
Should tempt my feet to leave thy door.

3 God is our sun, he makes our day;
God is our shield, he guards our way
From all th' assaults of hell and sin;
From foes without and foes within.

4 All needful grace God will bestow,
And crown that grace with glory too:
He gives us all things, and withholds
No real good from upright souls.

5 O God, our King, thy sov'reign sway,
The glorious hosts of heav'n obey;
And devils at thy presence flee:
Blest is the man that trusts in thee!

PSALM 84. *Third Part.* P. M.

Longing for the house of God.

1 LORD of the worlds above,
How pleasant and how fair
The dwellings of thy love,
Thine earthly temples are!
To thine abode my heart aspires,
With warm desires to see my God.

2 The sparrow for her young
With pleasure seeks a nest,

And wand'ring swallows long
To find their wonted rest:
My spirit faints with equal zeal,
To rise and dwell among thy saints.

3 O happy souls that pray
Where God appoints to hear!
O happy men that pay
Their constant service there!
They praise thee still; and happy they
That love the way to Zion's hill.

4 They go from strength to strength,
Thro' this dark vale of tears;
Till each arrives at length;
Till each in heav'n appears.
O glorious seat, when God our King
Shall thither bring our willing feet!

5 To spend one sacred day,
Where God and saints abide,
Affords diviner joy,
Than thousand days beside:
Where God resorts I covet more,
To keep the door, than shine in courts.

6 God is our sun and shield,
Our light and our defence;
With gifts his hands are fill'd;
We draw our blessings thence:
He shall bestow on Jacob's race
Peculiar grace, and glory too.

7 The Lord his people loves;
His hand no good withholds
From those his heart approves;
From pure and pious souls.

Thrice happy he, O God of hosts,
Whose spirit trusts alone in thee!

PSALM 85. *First Part.* L. M.

Waiting for an answer to prayer.

1 LORD, thou hast call'd thy grace to mind,
Thou hast revers'd our heavy doom:
So God forgave when Israel sinn'd,
And brought his wand'ring captives home.

2 Thou hast begun to set us free,
And made thy fiercest wrath abate:
Now let our hearts be turn'd to thee;
And thy salvation be complete.

3 Revive our dying graces, Lord,
And let thy saints in thee rejoice:
Make known thy truth, fulfil thy word;
We wait for praise to tune our voice.

4 We wait to hear what God will say;
He'll speak, and give his people peace:
But let them run no more astray,
Lest his returning wrath increase.

PSALM 85. *Second Part.* L. M.

Salvation by Christ.

1 SALVATION is for ever nigh
The souls, that fear and trust the Lord;
And grace, descending from on high,
Fresh hopes of glory shall afford.

2 Mercy and truth on earth are met,
Since Christ the Lord came down from heav'n:
By his obedience so complete,
Justice is pleas'd, and peace is giv'n.

3 Now truth and honour shall abound;
Religion dwell on earth again;
And heav'nly influ'nce bless the ground,
In our Redeemer's gentle reign.

4 His righteousness is gone before,
To give us free access to God:
Our wand'ring feet shall stray no more,
But mark his steps, and keep the road.

PSALM 86. *First Part.* C. M.

A general song of praise to God.

1 AMONG the princes, earthly gods,
There's none hath pow'r divine;
Nor is their nature, mighty Lord!
Nor are their works like thine.

2 The nations, thou hast made, shall bring
Their off'rings round thy throne:
For thou alone dost wondrous things;
For thou art God alone.

3 Lord, I would walk with holy feet;
Teach me thy heav'nly ways;
And my poor scatter'd thoughts unite
In God my Father's praise.

4 Great is thy mercy, and my tongue
Shall those sweet wonders tell;
How by thy grace my sinking soul
Rose from the deeps of hell.

PSALM 86. *Second Part.* L. M.

Mourning over unbelief, and pleading for the evidence of an interest in Christ.

1 JESUS, my God, my all in all,
Display thy pow'r, unveil thy face;

Wilt thou not hear when sinners call?
Is not thy reign, a reign of grace?

2 A thousand times my tongue hath said,
"Bought with a price, I'm not my own;"
A thousand times my soul hath fled,
And sought relief before thy throne.

3 But now I grope, as in the night,
I can't believe, and dare not trust;
My path is hedg'd, I see no light,
My hopes are prostrate in the dust.

4 With fears that all experience past
Hath been delusive, false and vain,
I dread, lest falling short at last,
I never shall the prize obtain.

5 When to the cross I wish to fly,
And see the blood of sprinkling flow;
To Sinai's mount, not Calvary,
A legal spirit bids me go.

6 Striving to stretch my wither'd arms,
I fain would give myself away;
But sins and guilt excite alarms,
And check a near approach to thee.

7 O! if already I've believ'd,
If Christ and I indeed be one:
Then prove thyself my help and shield,
Or, let the work be now begun.

8 Show me a token, Lord, for good,
And let me know that I am thine;
Dispel my doubts, disperse the cloud,
And on my soul benignant shine.

9 Now, let thy Spirit from above,
Bear witness to my troubled heart;

Now shed abroad my Father's love,
And filial confidence impart.

10 Then shall my foes, who hate me, see
That God is faithful to his saints;
That he hath heard and helped me,
And chang'd to praise my sad complaints.

PSALM 87. L. M.

The christian church.

1 GOD in his earthly temple lays
Foundations for his heav'nly praise:
He likes the tents of Jacob well;
But still in Zion loves to dwell.

2 His mercy visits ev'ry house,
That pays its night and morning vows;
But makes a more delightful stay,
Where churches meet to praise and pray.

3 What glories were describ'd of old!
What wonders are of Zion told!
Thou city of our God below,
Thy fame shall Tyre and Egypt know.

4 Egypt and Tyre, the Greek and Jew,
Shall there begin their lives anew:
Angels and men shall join to sing
The hill, were living waters spring.

5 When God makes up his last account
Of natives in his holy mount,
'Twill be an honour to appear,
As one new born and nourish'd there.

PSALM 88. *First Part.* L. M.

Life the only accepted time.

1 WHILE life prolongs its precious light,
Mercy is found and peace is giv'n;

But soon, ah soon! th' approaching night
Shall blot out ev'ry hope of heav'n.

2 While God invites, how bless'd the day!
How sweet the gospel's charming sound!
"Come sinners, haste, O! haste away,
"While yet a pard'ning God he's found.

3 "In that lone land of deep despair,
"No Sabbath's heav'nly light shall rise;
"No God regard your bitter prayer,
"Nor Saviour call you to the skies."

PSALM 88. *Second Part.* S. M.

Sickness sanctified.

1 STRETCH'D on the bed of grief,
In silence long I lay;
For sore disease, and wasting pain,
Had worn my strength away.

2 How mourn'd my sinking soul
The Sabbath's hours divine;
The day of grace, that precious day,
Consum'd in sense, and sin.

3 The work, the mighty work
Of life so long delay'd;
Repentance, yet to be begun,
Upon a dying bed!

4 Then to the Lord I pray'd,
And rais'd a bitter cry:
"Hear me, O God, and save my soul,
"Lest I for ever die."

5 He heard my humble cry;
He sav'd my soul from death:
To him I'll give my heart and hands,
And consecrate my breath.

6 Ye sinners, fear the Lord,
While yet 'tis call'd to-day;
Soon will the awful voice of death
Command your souls away.

PSALM 88. *Third Part.* L. M.

Death not the end of our being.

1 SHALL man, O God of light and life,
For ever moulder in the grave?
Can'st thou forget thy glorious work,
Thy promise, and thy pow'r to save?

2 Cease, cease, ye vain desponding fears:
When Christ, our Lord, from darkness sprang,
Death, the last foe, was captive led,
And heav'n with praise and wonder rang.

3 Him, the first fruits, his chosen sons
Shall follow from the vanquish'd grave;
He mounts his throne, the King of kings,
His church to quicken, and to save.

4 Faith sees the bright eternal doors
Unfold, to make his children way:
They shall be clothed with endless life,
And shine in everlasting day.

5 The trump shall sound; the dust awake;
From the cold tomb the slumb'rers spring;
Thro' heav'n with joy their myriads rise,
And hail their Saviour and their King.

PSALM 88. *Fourth Part.* L. M

A believer walking long in darkness.

1 LORD, in a day of pow'r divine
Thy grace prevail'd, and made me thine;

To thee, my soul, when young, I gave,
And trusted in thy pow'r to save.

2 But where remain the joy and peace,
Which, then I thought, would never cease?
If I am thine, how can it be,
That comforts should for ever flee?

3 Involv'd in glooms of darkest night,
And banish'd from thy blissful sight,
I seek thy face on ev'ry side;
But still the glooms of night abide.

4 Up from my youth, depriv'd of joy,
Afflictions all my peace destroy;
Thy terrors oft distract my soul,
And sorrows rise beyond control.

5 O! turn thine hand, command relief,
Restore my peace, assuage my grief;
And let, of future rest, an heir,
One drop of consolation share.

PSALM 89. *First Part.* L. M.

The covenant made with Christ.

1 FOR ever shall my song record
The truth and mercy of the Lord;
Mercy and truth for ever stand,
Like heav'n establish'd by his hand.

2 Thus to his Son he sware, and said,
"With thee my cov'nant first was made;
"In thee shall dying sinners live;
"Glory and grace are thine to give.

3 "Be thou my Prophet, thou my Priest;
"Thy children shall be ever blest;
"Thou art my chosen King; thy throne
"Shall stand eternal like my own."

4 Now let the church rejoice, and sing
Jesus her Saviour, and her King:
Angels his heav'nly wonders show,
And saints declare his works below.

PSALM 89. *Second Part.* C. M.

The faithfulness of God.

1 MY never ceasing songs shall show
The mercies of the Lord:
And make succeeding ages know
How faithful is his word.

2 The sacred truths his lips pronounce,
Shall firm as heav'n endure;
And if he speaks a promise once,
Th' eternal grace is sure.

3 How long the race of David held
The promis'd Jewish throne!
But there's a nobler cov'nant seal'd
To David's greater Son.

4 His seed for ever shall possess
A throne above the skies;
The meanest subject of his grace,
Shall to that glory rise.

5 Lord God of hosts, thy wondrous ways
Are sung by saints above;
And saints on earth their honours raise
To thy unchanging love.

PSALM 89. *Third Part.* C. M.

The power and majesty of God.

1 WITH rev'rence let thy saints appear,
And bow before the Lord;
His high commands adoring hear,
And tremble at his word.

2 How terrible thy glories be!
  How bright thine armies shine!
Where is the pow'r that vies with thee
  Or truth compar'd with thine?

3 The northern pole and southern rest
  On thy supporting hand;
Darkness and day from east to west
  Move round at thy command.

4 Thy words the raging winds control,
  And rule the boist'rous deep:
Thou mak'st the sleeping billows roll,
  The rolling billows sleep.

5 Heav'n, earth, and air, and sea are thine,
  And the dark world of hell;
How did thine arm in vengeance shine
  When Egypt durst rebel!

6 Justice and judgment are thy throne,
  Yet wondrous is thy grace;
While truth and mercy, join'd in one,
  Invite us near thy face.

PSALM 89. *Fourth Part.* C. M

A blessed Gospel.

1 BLEST are the souls that hear and know
  The gospel's joyful sound;
Peace shall attend the path they go,
  And light their steps surround.

2 Their joy shall bear their spirits up
  Thro' their Redeemer's name;
His righteousness exalts their hope,
  Nor satan dares condemn.

3 The Lord, our glory and defence,
  Strength and salvation gives;

Israel, thy King for ever reigns,
Thy God for ever lives.

PSALM 89. *Fifth Part.* C. M.

Christ's Mediatorial Kingdom.

1 HEAR what the Lord in vision said,
And made his mercy known;
"Sinners, behold, your help is laid
"On my almighty Son."

2 High shall he reign on David's throne,
My people's better King;
My arm shall beat his rivals down,
And still new subjects bring.

3 My truth shall guard him in his way,
With mercy by his side;
While in my name thro' earth and sea
He shall in triumph ride.

4 My cov'nant stands for ever fast,
My promises are strong;
Firm as the heav'ns his throne shall last,
His seed endure as long.

PSALM 89. *Sixth Part.* C. M.

The covenant of grace unchangeable.

1 YET (saith the Lord) if David's race,
The children of my Son,
Should break my laws, abuse my grace,
And tempt mine anger down;

2 Their sins I'll visit with the rod,
And make their folly smart;
But I'll not cease to be their God,
Nor from my truth depart.

3 My cov'nant I will ne'er revoke,
But keep my grace in mind;

And what eternal love hath spoke,
Eternal truth shall bind.

4 Once have I sworn (I need no more)
And pledg'd my holiness,
To seal my sacred promise sure
To David and his race.

5 The sun shall see his offspring rise,
And spread from sea to sea,
Long as he travels round the skies
To give the nations day.

6 Sure as the moon that rules the night,
His kingdom shall endure;
Till the fix'd laws of shade and light
Shall be observ'd no more.

PSALM 89. *Seventh Part.* L. M.

Mortality and hope. A funeral psalm.

1 REMEMBER, Lord, our mortal state;
How frail our life, how short the date!
Where is the man that draws his breath
Safe from disease, secure from death?

2 Lord, while we see whole nations die,
Our flesh and sense repine, and cry,
"Must death for ever rage and reign?
"Or hast thou made mankind in vain?

3 "Where is thy promise to the just?
"Are not thy servants turn'd to dust?"
But faith forbids these mournful sighs,
And sees the sleeping dust arise.

4 That glorious hour, that dreadful day,
Wipes the reproach of saints away;
And clears the honour of thy word:
Awake, our souls, and bless the Lord.

PSALM 90. *First Part.* L. M.

Man mortal and God eternal. A funeral psalm.

1 THRO' ev'ry age, eternal God!
Thou art our rest, our safe abode;
High was thy throne, ere heav'n was made,
Or earth thy humble footstool laid.

2 Long had'st thou reign'd ere time began,
Or dust was fashion'd into man;
And long thy kingdom shall endure,
When earth and time shall be no more.

3 But man, weak man, is born to die,
Made up of guilt and vanity:
Thy dreadful sentence, Lord, was just,
"Return, ye sinners, to your dust."

4 A thousand of our years amount
Scarce to a day in thine account;
Like yesterday's departed light,
Or the last watch of ending night.

5 Death, like an overflowing stream,
Sweeps us away: our life's a dream;
An empty tale; a morning flow'r,
Cut down and wither'd in an hour.

6 Our age to seventy years is set;
How short the term! how frail the state!
And if to eighty we arrive,
We rather sigh and groan, than live.

7 But oh! how oft thy wrath appears,
And cuts off our expected years!
Thy wrath awakes our humble dread:
We fear the pow'r that strikes us dead.

8 Teach us, O Lord, how frail is man;
And kindly lengthen out our span;

Till faith, and love, and piety,
Fit us to die, and dwell with thee.

PSALM 90. *Second Part.* C. M.

Man frail, and God our refuge.

1 OUR God, our help in ages past,
Our hope for years to come,
Our shelter from the stormy blast,
And our eternal home!

2 Before the hills in order stood,
Or earth receiv'd her frame,
From everlasting thou art God,
To endless years the same.

3 Time, like an ever-rolling stream,
Bears all its sons away;
They fly, forgotten, as a dream
Dies at the op'ning day.

4 Our God, our help in ages past,
Our hope for years to come,
Be thou our guard while troubles last,
And our eternal home.

PSALM 90. *Third Part.* C. M.

Infirmities and death the effects of sin.

1 LORD, if thine eyes survey our faults,
And justice grow severe,
Thy dreadful wrath exceeds our thoughts,
And burns beyond our fear.

2 Thine anger turns our frame to dust;
By one offence to thee,
Adam and all his sons have lost
Their immortality.

3 Life, like a vain amusement flies
A fable or a song:

By swift degrees our nature dies,
Nor can our joys be long.

4 'Tis but a few, whose days amount
To three score years and ten;
And all, beyond that short account,
Is sorrow, toil, and pain.

5 Almighty God, reveal thy love,
And not thy wrath alone:
O let our sweet experience prove
The mercies of thy throne!

PSALM 90. *Fourth Part.* C. M.

Breathing after heaven.

1 RETURN, O God of love, return;
Earth is a tiresome place:
How long shall we, thy children, mourn
Our absence from thy face?

2 Let heav'n succeed our painful years,
Let sin and sorrow cease;
And, in proportion to our tears,
So make our joys increase.

3 Thy wonders to thy servants show,
Make thy own work complete;
Then shall our souls thy glory know,
And own thy love was great.

4 Then shall we shine before thy throne,
In all thy beauty, Lord;
And, the poor service, we have done,
Meet a divine reward.

PSALM 91. *First Part.* L. M.

Safety in public diseases and dangers.

1 HE, that hath made his refuge God,
Shall find a most secure abode;

Shall walk all day beneath his shade,
And there at night shall rest his head.

2 Then will I say, "My God, thy pow'r
"Shall be my fortress and my tow'r:
"I, that am form'd of feeble dust,
"Make thine almighty arm my trust."

3 Thrice happy man! thy Maker's care
Shall keep thee from the fowler's snare,
Satan, the tempter, who betrays
Unguarded souls a thousand ways.

3 Just as a hen protects her brood
From birds of prey, that seek their blood,
Under his feathers; so the Lord
Makes his own arm his people's guard.

5 If burning beams of noon conspire
To dart a pestilential fire,
God is their life: his wings are spread
To shield them, with an healthful shade.

6 If vapours with malignant breath
Rise thick, and scatter midnight death,
Israel is safe: the poison'd air
Grows pure, if Israel's God be there.

7 What tho' a thousand at thy side,
At thy right hand ten thousand died;
Thy God his chosen people saves
Among the dead, amid the graves.

8 But if the fire, or plague, or sword,
Receive commission from the Lord,
To strike his saints among the rest;
Their very pains and deaths are blest

9 The sword, the pestilence, or fire
Shall but fulfil their best desire:

From sins and sorrows set them free,
And bring thy children, Lord, to thee.

PSALM 91. *Second Part.* C. M.

Protection from evil, guard of angels, and salvation.

1 YE sons of men, a feeble race,
Expos'd to ev'ry snare,
Come, make the Lord your dwelling-place,
And try, and trust his care.

2 No ill shall enter where you dwell;
Or if the plague come nigh,
And sweep the wicked down to hell,
'Twill raise his saints on high.

3 He'll give his angels charge to keep
Your feet in all their ways;
To watch your pillow, while you sleep,
And guard your happy days.

4 Their hands shall bear you, lest you fall,
And dash against the stones:
Are they not servants at his call,
And sent t' attend his sons?

5 Adders and lions ye shall tread;
The tempter's viles defeat:
For he that broke the serpent's head
Puts him beneath your feet.

6 "Because on me they set their love,
"I'll save them; (saith the Lord)
"I'll bear their joyful souls above
"Destruction, and the sword.

7 "My grace shall answer when they call;
"In trouble I'll be nigh:
"My pow'r shall help them when they fall,
"And raise them when they die.

8 "Those that on earth my name have known,
"I'll honour them in heav'n;
"There my salvation shall be shown,
"And endless life be giv'n."

PSALM 92. *First Part.* L. M.

A psalm for the Lord's day.

1 SWEET is the work, my God, my King,
To praise thy name, give thanks, and sing;
To show thy love by morning light,
And talk of all thy truth at night.

2 Sweet is the day of sacred rest,
No mortal care shall seize my breast:
O! may my heart in tune be found,
Like David's harp of solemn sound

3 My heart shall triumph in my Lord,
And bless his works, and bless his word:
Thy works of grace, how bright they shine!
How deep thy counsels! how divine!

4 Fools never raise their thoughts so high;
Like brutes they live, like brutes they die:
Like grass they flourish, till thy breath
Blasts them in everlasting death.

5 But I shall share a glorious part
When grace hath well refin'd my heart;
And fresh supplies of joy are shed,
Like holy oil, to cheer my head.

6 Sin (my worst enemy before)
Shall vex my eyes and ears no more;
My inward foes shall all be slain;
Nor satan break my peace again.

7 Then shall I see, and hear, and know
All I desir'd or wish'd below:
And ev'ry pow'r find sweet employ
In that eternal world of joy.

PSALM 92. *Second Part.* L. M.

Aged saints.

1 LORD, 'tis a pleasant thing to stand
In gardens planted by thy hand;
Let me within thy courts be seen,
Like a young cedar fresh and green.

2 There grow thy saints in faith and love,
Blest with thine influ'nce from above;
Not Lebanon with all its trees
Yields such a comely sight as these.

3 The plants of grace shall ever live;
Nature decays, but grace must thrive;
Time, that doth all things else impair,
Still makes them flourish strong and fair.

4 Laden with fruits of age, they show
The Lord is holy, just and true;
None, that attend his gates, shall find
A God unfaithful or unkind.

PSALM 93. L. M.

The eternal and sovereign God.

1 JEHOVAH reigns: He dwells in light,
Girded with majesty and might:
The world, created by his hands,
Still on its first foundation stands.

2 But ere this spacious world was made,
Or had its first foundation laid;
Thy throne eternal ages stood,
Thyself the ever-living God.

3 Like floods the angry nations rise,
And aim their rage against the skies;
Vain floods, that aim their rage so high!
At thy rebuke the billows die.

4 For ever shall thy throne endure;
Thy promise stands for ever sure;
And everlasting holiness
Becomes the dwellings of thy grace.

PSALM 94. *First Part.* C. M.

Instructive afflictions.

1 O GOD, to whom revenge belongs,
Proclaim thy wrath aloud;
Let sov'reign pow'r redress our wrongs,
Let justice smite the proud.

2 They say, "The Lord nor sees nor hears:"
When will the fools be wise?
Can he be deaf, who form'd their ears?
Or blind, who made their eyes?

3 He knows their impious thoughts are vain,
And they shall feel his pow'r:
His wrath shall pierce their souls with pain
In some surprising hour.

4 But if thy saints deserve rebuke,
Thou hast a gentler rod;
Thy providences and thy book
Shall make them know their God.

5 Blest is the man, thy hands chastise,
And to his duty draw:
Thy chast'nings make thy children wise,
When they forget thy law.

6 But God will ne'er cast off his saints,
Nor his own promise break;

He pardons his inheritance
For their Redeemer's sake.

PSALM 94. *Second Part.* C. M.

God our support and comfort.

1 WHO will arise and plead my right
Against my num'rous foes;
While earth and hell their force unite,
And all my hopes oppose?

2 Had not the Lord, my rock, my help,
Sustain'd my fainting head,
My life had now in silence dwelt;
My soul among the dead.

3 "Alas! my sliding feet!" I cried,
Thy promise was my prop:
Thy grace stood constant by my side,
Thy spirit bore me up.

4 While multitudes of mournful thoughts
Within my bosom roll;
Thy boundless love forgives my faults,
Thy comforts cheer my soul.

5 Pow'rs of iniquity may rise,
And frame pernicious laws;
But God, my refuge, rules the skies;
He will defend my cause.

6 Let malice vent her rage aloud,
Let bold plasphemers scoff:
The Lord our God shall judge the proud
And cut the sinners off.

PSALM 95. *First Part.* C. M.

A psalm before prayer.

1 SING to the Lord Jehovah's name
And in his strength rejoice:

When his salvation is our theme,
Exalted be our voice.

2 With thanks approach his awful sight,
And psalms of honour sing:
The Lord's a God of boundless might,
The whole creation's King.

3 Let princes hear, let angels know,
How mean their natures seem,
Those gods on high, and gods below,
When once compar'd with him.

4 Earth, with its caverns dark and deep,
Lies in his spacious hand;
He fix'd the seas, what bounds to keep,
And where the hills must stand.

5 Come, and with humble souls adore,
Come kneel before his face;
O! may the creatures of his pow'r
Be children of his grace!

6 Now is the time: he bends his ear,
And waits for your request:
Come, lest he rouse his wrath, and swear,
"Ye shall not see my rest."

PSALM 95. *Second Part.* S. M.

A psalm before sermon.

1 COME, sound his praise abroad,
And hymns of glory sing:
Jehovah is the sov'reign God,
The universal King.

2 He form'd the deeps unknown;
He gave the seas their bound;
The wat'ry worlds are all his own,
And all the solid ground.

3 Come worship at his throne,
Come bow before the Lord:
We are his work, and not our own,
He form'd us by his word.

4 To-day attend his voice,
Nor dare provoke his rod:
Come, like the people of his choice,
And own your gracious God.

5 But if your ears refuse
The language of his grace;
And hearts grow hard like stubborn Jews,
That unbelieving race:

6 The Lord in vengeance drest,
Will lift his hand and swear;
"Ye that despise my promis'd rest,
"Shall have no portion there."

PSALM 95. *Third Part.* L. M.

A call to delaying sinners.

1 COME, let our souls address the Lord,
Who fram'd our natures with his word:
He is our shepherd; we the sheep,
His mercy chose, his pastures keep.

2 Come, let us hear his voice to-day,
The counsels of his love obey;
Nor let our harden'd hearts renew
The sins and plagues that Israel knew.

3 Seize the kind promise, while it waits,
And march to Zion's heav'nly gates;
Believe, and take the promis'd rest:
Obey, and be for ever blest.

Psalm 96. *First Part.* c. m.

The first and second coming of Christ.

1 SING to the Lord, ye distant lands,
Ye tribes of ev'ry tongue;
His rich display of grace demands
A new and nobler song.

2 Say to the nations, Jesus reigns,
God's own almighty Son:
His pow'r the sinking world sustains,
And grace surrounds his throne.

3 Let heav'n proclaim the joyful day;
Joy thro' the earth be seen:
Let cities shine in bright array,
And fields in cheerful green.

4 Let an unusual joy surprise
The islands of the sea:
Ye mountains sink; ye vallies rise;
Prepare the Lord his way.

5 Behold he comes! he comes to bless
The nations as their God:
To show the world his righteousness,
And send his truth abroad.

6 But when his voice shall raise the dead,
And bid the world draw near;
How will the guilty nations dread,
To see their Judge appear!

Psalm 96. *Second Part.* p. m.

The God of the Gentiles.

1 THE heathen know thy glory, Lord;
The wond'ring nations read thy word;
In these far climes Jehovah's known:

Our worship shall no more be paid
To gods which mortal hands have made;
Our Maker is our God alone.

2 He fram'd the globe, he built the sky;
He made the shining worlds on high;
And reigns complete in glory there:
His beams are majesty and light;
His beauties, how divinely bright!
His temple, how divinely fair!

3 Come, the great day, the glorious hour,
When earth shall feel his saving pow'r,
And barb'rous nations fear his name:
Then shall the race of man confess
The beauty of his holiness;
And in his courts his grace proclaim.

PSALM 97. *First Part.* L. M.

Christ reigning, and coming to judgment.

1 HE reigns; the Lord, the Saviour reigns!
Praise him in evangelic strains:
Let the whole earth in songs rejoice,
And distant islands join their voice.

2 Deep are his counsels and unknown;
But grace and truth support his throne:
Tho' gloomy clouds his way surround,
Justice is their eternal ground.

3 In robes of judgment, lo, he comes!
Shakes the wide earth, and cleaves the tombs:
Before him burns devouring fire;
The mountains melt, the seas retire.

4 His enemies, with sore dismay,
Fly from the sight, and shun the day:

Then lift your heads, ye saints, on high,
And sing, for your redemption's nigh.

PSALM 97. *Second Part.* L. M.

Let all the angels of God worship him.

1 THE Lord is come; the heav'ns proclaim
His birth; the nations learn his name:
An unknown star directs the road
Of eastern sages to their God.

2 All ye bright armies of the skies,
Go, worship, where the Saviour lies:
Angels and kings before him bow,
Those gods on high and gods below.

3 Let idols totter to the ground,
And their own worshippers confound:
Let Judah shout, let Zion sing,
And earth confess her sov'reign King.

PSALM 97. *Third Part.* L. M.

Grace and glory.

1 TH' Almighty reigns, exalted high
O'er all the earth, o'er all the sky
Tho' clouds and darkness veil his feet,
His dwelling is the mercy-seat.

2 O ye, that love his holy name,
Hate ev'ry work of sin and shame!
He guards the souls of all his friends,
And from the snares of hell defends.

3 Immortal light, and joys unknown,
Are for the saints in darkness sown:
Those glorious seeds shall spring and rise
And the bright harvest bless our eyes.

4 Rejoice, ye righteous, and record
The sacred honours of the Lord:

None but the soul that feels his grace,
Can triumph in his holiness.

PSALM 98. *First Part.* C. M.

Praise for the gospel.

1 TO our almighty Maker, God,
New honours be addrest:
His great salvation shines abroad,
And makes the nations blest.

2 He spake the word to Abra'm first;
His truth fulfils the grace:
The gentiles make his name their trust,
And learn his righteousness.

3 Let the whole earth his love proclaim,
With all her diff'rent tongues;
And spread the honours of his name
In melody and songs.

PSALM 98. *Second Part.* C. M.

The Messiah's coming and kingdom.

1 JOY to the world; the Lord is come
Let earth receive her King;
Let ev'ry heart prepare him room,
And heav'n and nature sing.

2 Joy to the earth; the Saviour reigns:
Let men their songs employ;
While fields, and floods, rocks, hills and plains
Repeat the sounding joy.

3 No more let sins and sorrows grow,
Nor thorns infest the ground:
He comes, to make his blessings flow
Far as the curse is found.

4 He rules the world with truth and grace.
And makes the nations prove
The glories of his righteousness,
And wonders of his love.

PSALM 99. *First Part.* S. M.

The kingdom and majesty of Christ.

1 THE Lord, Jehovah, reigns,
Let all the nations fear;
Let sinners tremble at his throne;
And saints be humbled there.

2 Jesus the Saviour reigns,
Let earth adore its Lord:
Bright cherubs his attendants stand,
And swift fulfil his word.

3 In Zion is his throne;
His honours are divine;
His church shall make his wonders known:
For there his glories shine.

4 How holy is his name!
How terrible his praise!
Justice and truth, and judgment join,
In all his works of grace.

PSALM 99. *Second Part.* S. M.

A holy God worshipped with reverance.

1 EXALT the Lord our God,
And worship at his feet;
His ways are wisdom, pow'r and truth.
And mercy is his seat.

2 When Israel was his church,
When Aaron was his priest,
When Moses cried, when Samuel pray'd.
He gave his people rest.

3 Oft he forgave their sins,
Nor would destroy their race;
And oft he made his vengeance known
When they abus'd his grace.

4 Exhalt the Lord our God;
His grace is still the same:
Still he's a God of holiness,
And jealous for his name.

PSALM 100. *First Part.* L. M.

Praise to our Creator.

1 BEFORE Jehovah's awful throne,
Ye nations bow with sacred joy:
Know that the Lord is God alone;
He can create, and he destroy.

2 His sov'reign pow'r, without our aid,
Made us of clay, and form'd us men;
And when like wand'ring sheep we stray'd,
He brought us to his fold again.

3 We are his people, we his care;
Our souls and all our mortal frame:
What lasting honours shall we rear,
Almighty Maker, to thy name?

4 We'll croud thy gates with thankful songs;
High as the heav'n our voices raise:
And earth with her ten thousand tongues
Shall fill thy courts with sounding praise.

5 Wide as the world is thy command,
Vast as eternity thy love:
Firm as a rock thy truth must stand;
When rolling years shall cease to move

PSALM 100. *Second Part.* P. M.

A general song of praise.

1 SING to the Lord most high;
Let ev'ry land adore:
With grateful voice make known
His goodness and his pow'r.
Let cheerful songs declare his ways,
And let his praise inspire your tongues.

2 Enter his courts with joy;
With fear address the Lord:
He form'd us with his hand,
And quicken'd by his word.
With wide command he spreads his sway
O'er ev'ry sea, and ev'ry land.

3 His hands provide our food,
And ev'ry blessing give:
We feed upon his care,
And in his pastures live.
With cheerful songs declare his ways,
And let his praise inspire your tongues.

4 Good is the Lord, our God,
His truth and mercy sure;
While earth and heav'n shall last,
His promises endure.
With bounteous hand he spreads his sway
O'er ev'ry sea, and ev'ry land.

PSALM 101. *First Part.* L. M.

The magistrate's psalm.

1 MERCY and judgment are my song:
And since they both to thee belong,
My gracious God, my righteous King,
To thee my songs and vows I'll bring.

2 If I am rais'd to bear the sword,
I'll take my counsels from thy word:
Thy justice and thy heav'nly grace
Shall be the pattern of my ways.

3 Let wisdom all my actions guide,
And let my God with me reside:
No wicked thing shall dwell with me,
Which may provoke thy jealousy.

4 I'll search the land, and raise the just
To posts of honour, wealth and trust:
The men that work thy holy will,
Shall be my friends and fav'rites still.

5 In vain shall sinners hope to rise
By flatt'ring or malicious lies;
And while the innocent I guard,
The bold offender shan't be spar'd.

6 The impious crew, that factious band,
Shall hide their heads, or quit the land;
And all that break the public rest,
Where I have pow'r, shall be suppress't.

PSALM 101. *Second Part.* C. M.

A psalm for a master of a family.

1 OF justice and of grace I sing,
And pay my God my vows:
Thy grace and justice, heav'nly King,
Teach me to rule my house.

2 Now to my tent, O God, repair,
And make thy servant wise:
I'll suffer nothing near me there,
That shall offend thine eyes.

3 The man, that doth his neighbour wrong
By falsehood or by force;

The scornful eye, the sland'rous tongue,
I'll thrust them from my doors.

4 I'll seek the faithful and the just,
And will their help enjoy;
These are the friends that I shall trust,
The servants I'll employ.

5 The wretch that deals in sly deceit,
I'll not endure a night:
The liar's tongue I'll ever hate,
And banish from my sight.

6 I'll purge my family around,
And make the wicked flee;
So shall my house be ever found,
A dwelling fit for thee.

PSALM 102. *First Part.* C. M.

A prayer for the afflicted.

1 HEAR me, O God, nor hide thy face,
But answer, lest I die:
Hast thou not built a throne of grace
To hear when sinners cry?

2 My days are wasted like the smoke
Dissolving in the air;
My strength is dried, my heart is broke,
And sinking in despair.

3 My spirits flag like with'ring grass
Burnt with excessive heat:
In secret groans my minutes pass,
And I forget to eat.

4 As on some lonely building's top
The sparrow tells her moan;
Far from the tents of joy and hope
I sit and grieve alone.

5 My soul is like a wilderness,
Where beasts of midnight howl;
There the sad raven finds her place,
And there the screaming owl.

6 Dark dismal thoughts and boding fears
Dwell in my troubled breast;
While sharp reproaches wound my ears,
Nor give my spirit rest.

7 My cup is mingled with my woes,
And tears are my repast;
My daily bread like ashes grows
Unpleasant to my taste.

8 Sense can afford no real joy
To souls that feel thy frown;
Lord, 'twas thy hand advanc'd me high;
Thy hand hath cast me down.

9 My looks like wither'd leaves appear;
And life's declining light
Grows faint, as ev'ning shadows are,
That vanish into night.

10 But thou for ever art the same,
O my eternal God!
Ages to come shall know thy name,
And spread thy works abroad.

11 Thou wilt arise and show thy face;
Nor will my Lord delay
Beyond the appointed hour of grace,
That long expected day.

12 He hears his saints, he knows their cry;
And by mysterious ways
Redeems the pris'ners doom'd to die,
And fills their tongues with praise.

Psalm 102. *Second Part.* c. m.

Prayer heard, and the church revived.

1 LET Zion and her sons rejoice:
Behold the promis'd hour!
Her God hath heard her mourning voice,
And comes t' exalt his pow'r.

2 Her dust and ruins, that remain,
Are precious in our eyes;
Those ruins shall be built again,
And all that dust shall rise.

3 The Lord will raise Jerusalem,
And stand in glory there:
Nations shall bow before his name,
And kings attend with fear.

4 He sits a sov'reign on his throne,
With pity in his eyes;
He hears the dying pris'ners' groan,
And sees their sighs arise.

5 He frees the souls condemn'd to death;
And when his saints complain,
It shan't be said, "That praying breath
"Was ever spent in vain."

6 This shall be known when we are dead,
And left on long record;
That ages yet unborn may read,
And trust, and praise the Lord.

Psalm 102. *Third Part.* l. m.

The saints die, but Christ and the church live.

1 IT is the Lord our Saviour's hand
Weakens our strength amid the race:
Disease and death, at his command,
Arrest us and cut short our days.

2 Spare us, O Lord, aloud we pray,
Nor let our sun go down at noon:
Thy years are one eternal day;
And must thy children die so soon?

3 Yet in the midst of death and grief,
This thought our sorrow shall assuage;
"Our Father and our Saviour live:
"Christ is the same thro' ev'ry age."

4 'Twas he, this earth's foundation laid;
Heav'n is the building of his hand: [fade,
This earth grows old, these heav'ns shall
And all be chang'd at his command.

5 The starry curtains of the sky,
Like garments, shall be laid aside;
But still thy throne stands firm and high;
Thy church for ever must abide.

6 Before thy face thy church shall live,
And on thy throne thy children reign:
This dying world shall they survive,
And the dead saints be rais'd again.

PSALM 103. *First Part.* S. M.

Praise for spiritual and temporal mercies.

1 O BLESS the Lord, my soul!
Let all within me join:
And aid my tongue to bless his name,
Whose favours are divine.

2 O bless the Lord, my soul!
Nor let his mercies lie
Forgotten in unthankfulness,
And without praises die.

3 'Tis he forgives thy sins;
'Tis he relieves thy pain;

'Tis he that heals thy sicknesses,
And makes thee young again.

4 He crowns thy life with love,
When ransom'd from the grave;
He, that redeem'd my soul from hell,
Hath sov'reign pow'r to save.

5 He fills the poor with good,
He gives the suff'rers rest;
The Lord hath judgments for the proud,
And justice for th' opprest.

6 His wondrous works and ways
He made by Moses known;
But sent the world his truth and grace,
By his beloved Son.

PSALM 103. *Second Part.* S. M.

Mercy in the midst of judgment.

1 MY soul, repeat his praise,
Whose mercies are so great;
Whose anger is so slow to rise,
So ready to abate.

2 God will not always chide:
And when his strokes are felt,
His strokes are fewer than our crimes,
And lighter than our guilt.

3 High as the heav'ns are rais'd
Above the ground we tread;
So far the riches of his grace
Our highest thoughts exceed.

4 His pow'r subdues our sins:
And his forgiving love,
Far as the east is from the west,
Doth all our guilt remove.

5 The pity of the Lord,
To those that fear his name,
Is such, as tender parents feel:
He knows our feeble frame.

6 He knows we are but dust,
Scatter'd with ev'ry breath;
His anger, like a rising wind,
Can send us swift to death.

7 Our days are as the grass,
Or like the morning flow'r:
If one sharp blast sweep o'er the field,
It withers in an hour.

8 But thy compassions, Lord,
To endless years endure:
And children's children ever find
Thy words of promise sure.

PSALM 103. *Third Part.* S. M.

Bless the Lord his angels, and all his works.

1 THE Lord, the sov'reign King,
Hath fix'd his throne on high:
O'er all the heav'nly world he rules,
And all beneath the sky.

2 Ye angels, great in might,
And swift to do his will;
Bless ye the Lord, whose voice ye hear,
Whose pleasure ye fulfil.

3 Let the bright hosts who wait
The orders of their King,
And guard his churches when they pray,
Join in the praise they sing.

4 While all his wondrous works
Thro' his vast kingdom show

Their Maker's glory; thou, my soul,
Shalt sing his praises too.

PSALM 104. *First Part.* L. M.

The glory of God in creation and providence.

1 MY soul, thy great Creator praise;
When cloth'd in his celestial rays,
He in full majesty appears,
And, like a robe, his glory wears.

2 The heav'ns are for his curtains spread,
Th' unfathom'd deep he makes his bed:
Clouds are his chariots, when he flies
On winged storms across the skies.

3 Angels, whom his own breath inspires,
His ministers, are flaming fires;
And swift, as thought, their armies move
To bear his vengeance, or his love.

4 The world's foundations by his hand
Are pois'd, and shall for ever stand:
He binds the ocean in his chain,
Lest it should drown the earth again.

5 When earth was cover'd with the flood,
Which high above the mountains stood,
He thunder'd; and the ocean fled,
Confin'd to its appointed bed.

6 The swelling billows know their bounds,
And in their channels walk their rounds;
Yet thence convey'd by secret veins,
They spring from hills and drench the plains.

7 He bids the chrystal fountains flow,
And cheer the vallies as they go;
Tame heifers there their thrist allay,
And for the stream wild asses bray.

8 From pleasant trees which shade the brink,
The lark and linnet light to drink;
Their songs the lark and linnet raise,
And chide our silence in his praise.

PSALM 104. *Second Part.* L. M.

Providence.

1 GOD, from his cloudy cistern, pours
On the parch'd earth enriching show'rs;
The grove, the garden, and the field,
A thousand joyful blesssings yield.

2 He makes the grassy food arise,
And gives the cattle large supplies;
With herbs for man, of various pow'r,
To nourish nature, or to cure.

3 What noble fruit the vines produce!
The olive yields a shining juice:
Our hearts are cheer'd with gen'rous wine;
With inward joy our faces shine.

4 O! bless his name, ye nations, fed
With nature's chief supporter, bread:
While bread your vital strength imparts,
Serve him with vigour in your hearts.

PSALM 104. *Third Part.* L. M.

Providence.

1 BEHOLD! the stately cedar stands
Rais'd in the forest by his hands;
Birds to the boughs for shelter fly,
And build their nests secure on high.

2 To craggy hills ascends the goat;
And at the airy mountain's foot,
The feeble creatures make their cell:
He gives them widom where to dwell.

3 He sets the sun his circling race,
Appoints the moon to change her face;
And when thick darkness veils the day,
Calls out wild beasts to hunt their prey.

4 Fierce lions lead their young abroad,
And roaring, ask their meat from God;
But when the morning beams arise,
The savage beast to covert flies.

5 Then man to daily labour goes;
The night was made for his repose:
Sleep is thy gift, that sweet relief
From tiresome toil, and wasting grief.

6 How strange thy works! how great thy skill!
All lands thy boundless riches fill:
Thy wisdom round the world we see;
This spacious earth is full of thee.

7 Nor less thy glories in the deep,
Where fish in millions swim and creep,
With wondrous motions swift or slow,
Still wand'ring in the paths below.

8 There ships divide their wat'ry way,
And flocks of scaly monsters play;
There dwells the huge Leviathan,
And foams and sports in spite of man.

PSALM 104. *Fourth Part.* L. M.

Providence.

1 VAST are thy works, Almighty Lord
All nature rests upon thy word:
And the whole race of creatures stands,
Waiting their portion from thy hands.

2 While each receives his diff'rent food,
His cheerful looks pronounce it good:

Eagles and bears, and whales and worms
Rejoice, and praise in diff'rent forms.

3 But when thy face is hid they mourn,
And dying, to their dust return;
Both man and beast their souls resign:
Life, breath, and spirit, all are thine.

4 Yet thou can'st breathe on dust again,
And fill the world with beasts and men:
A word of thy creating breath
Repairs the wastes of time and death.

5 Thy works, the wonders of thy might,
Are honour'd with thine own delight:
How awful are thy glorious ways!
Lord, thou art dreadful in thy praise.

6 The earth stands trembling at thy stroke,
And at thy touch the mountains smoke;
Yet humble souls may see thy face,
And tell their wants to sov'reign grace.

7 In thee my hopes and wishes meet,
And make my meditations sweet:
Thy praises shall my breath employ
Till it expire in endless joy.

8 While haughty sinners die accurst,
Their glory buried with their dust,
I, to my God, my heav'nly King,
Immortal hallelujahs sing.

PSALM 105. *First Part.* C. M.

God's care of the Patriarchs.

1 GIVE thanks to God, invoke his name,
And tell the world his grace;
Sound thro' the earth his deeds of fame,
That all may seek his face.

2 His cov'nant, which he kept in mind
For num'rous ages past,
To num'rous ages yet behind,
In equal force shall last.

3 He sware to Abra'm and his seed,
And made the blessing sure:
Gentiles the ancient promise read,
And find his truth endure.

4 "Thy seed shall make the nations blest,"
Said the Almighty voice;
"And Canaan's land, shall be their rest,
"The type of heav'nly joys."

5 How large the grant! how rich the grace!
To give them Canaan's land,
When they were strangers in the place,
A little, feeble band.

6 Like pilgrims, thro' the countries round
Securely they remov'd;
And haughty kings, that on them frown'd,
Severely he reprov'd.

7 "Touch mine anointed, and my arm
"Shall soon revenge the wrong:
"The man, that does my prophets harm,
"Shall know their God is strong."

8 *Then let the world forbear its rage,*
Nor put the Church in fear:
Israel must live thro' ev'ry age,
And be th' Almighty's care.

PSALM 105. *Second Part.* C. M.

The plagues of Egypt.

1 WHEN Pharaoh dar'd to vex the saints,
And thus provok'd their God;

Moses was sent at their complaints,
Arm'd with his dreadful rod.

2 He call'd for darkness; darkness came,
Like an o'erwhelming flood;
He made each lake, and ev'ry stream,
A lake, a stream of blood.

3 He gave the sign, and noisome flies
Thro' the whole country spread;
And frogs, in croaking armies, rise
About the monarch's bed.

4 Thro' fields and towns, and palaces,
The tenfold vengeance flew:
Locusts in swarms devour'd their trees,
And hail their cattle slew.

5 Then, by an angels midnight stroke,
The flow'r of Egypt died;
The strength of ev'ry house was broke,
Their glory and their pride.

6 *Now let the world forbear its rage,*
Nor put the Church in fear:
Israel must live thro' ev'ry age,
And be th' Almighty's care.

PSALM 105. *Third Part.* C. M.

Israel led through the wilderness to Canaan.

1 THUS were the tribes from bondage freed,
And left the hated ground;
Egyptian spoils supplied their need,
Nor was one feeble found.

2 The Lord himself chose out their way,
And mark'd their journies right;
Gave them a leading cloud by day,
A fiery guide by night.

3 They thirst: and waters from the rock
In rich abundance flow;
And foll'wing still the course they took,
Ran all the desert through.

4 O wondrous stream! O blessed type
Of everflowing grace!
So Christ our rock maintains our life,
Thro' all the wilderness.

5 Thus guarded by th' Almighty's hand,
The chosen tribes possest
Canaan, the rich, the promis'd land;
And there enjoy'd their rest.

6 *Then let the world forbear its rage,*
The Church renounce her fear:
Israel must live thro' ev'ry age,
And be th' Almighty's care.

PSALM 106. *First Part.* L. M.

Communion with saints.

1 TO God the great, the ever blest,
Let songs of honour be addrest:
His mercy firm for ever stands;
Give him the thanks his love demands.

2 Who knows the wonders of thy ways?
Who shall fulfil thy boundless praise?
Blest are the souls that fear thee still,
And pay their duty to thy will.

3 Remember what thy mercy did
For Jacob's race, thy chosen seed;
And with the same salvation bless
The meanest suppliant of thy grace.

4 O may I see thy tribes rejoice,
And aid their triumphs with my voice!

This is my glory, Lord, to be
Join'd to thy saints, and near to thee.

PSALM 106. *Second Part.* S. M.

The unchangeable love of God.

1 GOD of eternal love,
How fickle are our ways!
And yet how oft did Israel prove
Thy constancy of grace!

2 They saw thy wonders wrought,
And then thy praise they sung;
But soon thy works of pow'r forgot,
And murmur'd with their tongue.

3 Now they believ'd his word,
While rocks with rivers flow;
Now with their lusts provoke the Lord,
And he reduc'd them low.

4 Yet when they mourn'd their faults,
He hearken'd to their groans;
Brought his own cov'nant to his thoughts,
And call'd them still his sons.

5 Their names were in his book;
He sav'd them from their foes:
Oft he chastis'd, but ne'er forsook
The people that he chose.

6 Let Israel bless the Lord,
Who lov'd their ancient race;
And Christians join the solemn word,
Amen, to all their praise.

PSALM 107. *First Part.* L. M.

Israel led to Canaan, and Christians to Heaven.

1 GIVE thanks to God; he reigns above;
Kind are his thoughts, his name is love:

His mercy ages past have known,
And ages long to come shall own.

2 Let the redeemed of the Lord
The wonders of his grace record;
Israel, the nation whom he chose,
And rescued from their mighty foes.

3 In their distress to God they cried,
God was their Saviour and their guide;
He led their march far wand'ring round:
'Twas the right path to Canaan's ground.

4 Thus when our first release we gain
From sin's old yoke and satan's chain,
We have this desert world to pass,
A dang'rous and a tiresome place.

5 He feeds and clothes us all the way,
He guides our footsteps lest we stray;
He guards us with a pow'rful hand,
And brings us to the heav'nly land.

6 O let the saints with joy record
The truth and goodness of the Lord!
How great his works! how kind his ways!
Let ev'ry tongue pronounce his praise.

PSALM 107. *Second Part.* L. M.

Correction for sin, and release by prayer.

1 FROM age to age exalt his name;
God and his grace are still the same.
He fills the hungry soul with food,
And feeds the poor with ev'ry good.

2 But if their hearts rebel and rise
Against the God, that rules the skies;
If they reject his heav'nly word,
And slight the counsels of the Lord;

3 He'll bring their spirits to the ground,
And no deliv'rer shall be found:
Laden with grief they waste their breath
In darkness, and the shades of death.

4 Then to the Lord they raise their cries;
He makes the dawning light arise;
And scatters all that dismal shade,
That hung so heavy round their head.

5 He cuts the bars of brass in two,
And lets the smiling pris'ners through;
Takes off the load of guilt and grief,
And gives the lab'ring soul relief.

6 O may the sons of men record
The wondrous goodness of the Lord!
How great his works, how kind his ways!
Let ev'ry tongue pronounce his praise.

PSALM 107. *Third Part.* L. M.

Intemperance punished and pardoned.

1 VAIN man, on foolish pleasures bent,
Prepares for his own punishment:
What pains, what loathsome maladies
From luxury and lust arise!

2 The drunkard feels his vitals waste,
Yet drowns his health to please his taste;
Till all his active pow'rs are lost,
And fainting life draws near the dust.

3 The glutton groans, and loathes to eat;
His soul abhors delicious meat:
Nature with heavy loads oppress,
Would yield to death to be releas'd.

4 Behold the fright'ned sinners fly
To God for help with earnest cry!

He hears their groans; prolongs their breath;
And saves them from approaching death.

5 No med'cines could effect the cure
So quick, so easy, or so sure:
The deadly sentence God repeals,
He sends his sov'reign word and heals.

6 O may the sons of men record
The wondrous goodness of the Lord!
And let their thankful off'rings prove
How they adore their Maker's love.

PSALM 107. *Fourth Part.* C. M.

The mariner's psalm.

1 THY works of glory, mighty Lord.
Thy wonders in the deeps,
The sons of courage shall record,
Who trade in floating ships.

2 At thy command the winds arise,
And swell the tow'ring waves;
The men astonish'd mount the skies,
And sink in gaping graves.

3 Frighted to hear the tempest roar,
They pant with flutt'ring breath;
And hopeless of the distant shore,
Expect immediate death.

4 Then to the Lord they raise their cries,
He hears their loud request;
And orders silence thro' the skies,
And lays the floods to rest.

5 Sailors rejoice to lose their fears,
And see the storm allay'd:
Now to their eyes the port appears;
There let their vows be paid.

6 'Tis God that brings them safe to land;
Let stupid mortals know,
That waves are under his command,
And all the winds that blow.

7 O that the sons of men would praise
The goodness of the Lord!
And those that see thy wondrous ways,
Thy wondrous love record.

PSALM 107. *Fifth Part.* L. M.

Nations blest and punished. A psalm for America.

1 WHEN God, provok'd with daring crimes,
Scourges the madness of the times,
He turns the fields to barren sand,
And dries the rivers from the land.

2 His word can raise the springs again,
And make the wither'd mountains green;
Send show'ry blessings from the skies;
And harvests in the desert rise.

3 Where nothing dwelt but beasts of prey,
Or men as fierce and wild as they;
He bids th' oppress and poor repair,
And builds them towns and cities there.

4 They sow the fields, the trees they plant:
Whose yearly fruit supplies their want:
Their race grows up from fruitful stocks;
Their wealth increases with their flocks.

5 Thus they are blest: but if they sin,
He lets the heathen nations in:
A savage crew invades their lands;
Their people die by barb'rous hands;

6 Their captive sons, expos'd to scorn,
Wander unpitied and forlorn:
The country lies unfenc'd, untill'd,
And desolation spreads the field.

7 Yet if the humbled nation mourns,
Again his dreadful hand he turns;
Again he makes their cities thrive,
And bids the dying churches live.

8 The righteous with a joyful sense,
Admire the works of Providence;
And tongues of atheists shall no more
Blaspheme the God, that saints adore.

9 How few with pious care record
These wondrous dealings of the Lord!
But wise observers still shall find,
The Lord is holy, just and kind.

PSALM 108. *First Part.* L. M.

Praise to God for his care of the church.

1 AGAIN, my tongue thy silence break,
My heart, and all my pow'rs, awake;
My tongue, the glory of my frame,
Awake, and sing Jehovah's name.

2 O'er heav'n exalted is his throne;
In ev'ry world his glory shown:
The church, he loves, his hand shall save
From death, and sorrow, and the grave.

3 Ye kingdoms, hear his awful voice!
" In Zion shall my heart rejoice;
" This hand shall all her foes dismay,
" And make their scatter'd strength a prey.

4 " Mine are the sons of Zion, mine
" Their glory, grace, and truth divine;

" My sceptre shines in Judah's hands,
" And still my strength in Ephraim stands.

5 " My foes to ruin shall be giv'n,
" The shame of earth, the scorn of heav'n;
" Their eyes shall see my church prevail;
" Their strength shall shrink, their courage fail."

6 O thou, beneath whose sov'reign sway
Nations, and worlds, in dust decay,
Tho' thy sweet smile has been withdrawn,
Thine aid denied, thy presence gone;

7 Yet wilt thou still with love return;
With duty teach our hearts to burn;
Our dying graces, Lord, revive,
And bid thy fainting children live.

8 Save us from sin, and fear, and woe,
From ev'ry snare, and ev'ry foe,
And help us boldly to contend,
Falsehood resist, and truth defend.

PSALM 108. *Second Part.* C. M.

Fervent praise.

1 AWAKE my soul, with fervent praise,
Awake my heart to sing;
Join all my pow'rs the song to raise,
And morning incense bring.

2 Among the people of his care,
And thro' the nations round,
Glad songs of praise will I prepare,
And high his name resound.

3 Be thou exalted, O my God,
Above the starry train;

Diffuse thy heav'nly grace abroad,
And teach the world thy reign.

4 The church is thine; thou wilt maintain
Her cause in ev'ry age:
Built on a rock, her foes in vain
Against her rights engage.

5 Then let thy chosen sons rejoice,
And throng thy courts above;
While sinners hear thy pard'ning voice,
And taste redeeming love.

PSALM 109. C. M.

Love to enemies, from the example of Christ.

1 GOD of my mercy and my praise,
Thy glory is my song;
Tho' sinners speak against thy grace
With a blaspheming tongue.

2 When in the form of mortal man
Thy Son on earth was found;
With cruel slanders false and vain,
They compass'd him around.

3 Their mis'ries his compassion move,
Their peace he still pursu'd;
They render hatred for his love,
And evil for his good.

4 Their malice rag'd without a cause;
Yet with his dying breath,
He pray'd for murd'rers on his cross,
And blest his foes in death.

5 Lord, shall thy bright example shine
In vain before my eyes?
Give me a soul a-kin to thine,
To love mine enemies.

6 The Lord shall on my side engage;
And in my Saviour's name,
I shall defeat their pride and rage,
Who slander and condemn.

PSALM 110. *First Part.* L. M.

The success of the gospel.

1 THUS the eternal Father spake
To Christ the Son; "Ascend and sit
"At my right hand, till I shall make
"Thy foes submissive at thy feet.

2 "From Zion shall thy word proceed;
"Thy word, the sceptre in thy hand,
"Shall make the hearts of rebels bleed,
"And bow their wills to thy command.

3 "That day shall show thy pow'r is great;
"When saints shall flock with willing minds,
"And sinners crowd thy temple-gate,
"Where holiness in beauty shines."

4 O blessed pow'r! O glorious day!
What a large vict'ry shall ensue!
And converts, who thy grace obey,
Exceed the drops of morning dew.

PSALM 110. *Second Part.* C. M.

Christ's kingdom and priesthood.

1 JESUS, our Lord, ascend thy throne,
And near thy Father sit:
In Zion shall thy pow'r be known,
And make thy foes submit.

2 What wonders shall thy gospel do!
Thy converts shall surpass
The num'rous drops of morning dew,
And own thy sov'reign grace.

3 God hath pronounc'd a firm decree,
Nor changes what he swore:
"Eternal shall thy priesthood be,
"When Aaron is no more.

4 "Melchisedec, that wondrous priest,
"That king of high degree;
"That holy man, whom Abra'm blest,
"Was but a type of thee."

5 Jesus, our Priest, forever lives
To plead for us above;
Jesus, our King, forever gives
The blessings of his love.

6 God shall exalt his glorious head,
His lofty throne maintain;
And strike the pow'rs and princes dead,
Who dare oppose his reign.

PSALM 110. *Third Part.* L. M.

The council of peace.

1 JESUS, the Priest, ascends the throne;
While counsels of eternal peace
Between the Father and the Son,
Proceed with honour and success.

2 Thro' the whole earth his reign shall spread,
And crush the pow'rs that dare rebel:
Then shall he judge the rising dead,
And send the guilty world to hell.

3 Tho' while he treads his glorious way,
He drinks the cup of tears and blood;
The suff'rings of that dreadful day
Shall but advance him near to God.

Psalm 111. *First Part.* c. m.

The wisdom of God in his works.

1 SONGS of immortal praise belong
To my almighty God:
He hath my heart, and he my tongue,
To spread his name abroad.

2 How great the works, his hand hath wrought!
How glorious in our sight!
And men in ev'ry age have sought
His wonders with delight.

3 How most exact is nature's frame!
How wise th' eternal mind!
His counsels never change the scheme,
That his first thoughts design'd.

4 When he redeem'd his chosen sons,
He fix'd his cov'nant sure:
The orders, that his lips pronounce
To endless years endure.

5 Nature and time, and earth and skies,
Thy heav'nly skill proclaim:
What shall we do to make us wise,
But learn to read thy name?

6 To fear thy pow'r, to trust thy grace,
Is our divinest skill;
And he's the wisest of our race,
Who best obeys thy will.

Psalm 111. *Second Part.* c. m.

The perfections of God.

1 GREAT is the Lord, his works of might
Demand our noblest songs:
Let his assembled saints unite
Their harmony of tongues.

2 Great is the mercy of the Lord,
He gives his children food;
And ever mindful of his word,
He makes his promise good.

3 His Son, the great Redeemer, came
To seal his cov'nant sure:
Holy and rev'rend is his name;
His ways are just and pure.

4 They that would grow divinely wise,
Must with his fear begin:
Our fairest proof of knowledge lies
In hating ev'ry sin.

Psalm 112. c. m.

The blessings of the pious and charitable.

1 HAPPY is he that fears the Lord,
And follows his commands;
Who lends the poor, without reward,
Or gives with lib'ral hands.

2 As pity dwells within his breast
To all the sons of need;
So God shall answer his request
With blessings on his seed.

3 No evil tidings shall surprise
His well establish'd mind:
His soul to God, his refuge, flies,
And leaves his fears behind.

4 In times of general distress
Some beams of light shall shine,
To show the world his righteousness,
And give him peace divine.

5 His works of piety and love
Remain before the Lord:

Honour on earth, and joys above,
Shall be his sure reward.

PSALM 113. L. M.

The sovereignty and goodness of God.

1 YE servants of th' Almighty King,
In ev'ry age his praises sing:
Where'er the sun shall rise or set,
The nations shall his praise repeat.

2 Above the earth, beyond the sky,
Stands his high throne of majesty:
Nor time, nor place, his pow'r restrain,
Nor bound his universal reign.

3 Which of the sons of Adam dare,
Or angels with their God compare?
His glories how divinely bright,
Who dwells in uncreated light!

4 Behold his love! he stoops to view
What saints above, and angels do;
And condescends yet more to know
The mean affairs of men below.

5 From dust and cottages obscure,
His grace exalts the humble poor;
Gives them the honour of his sons,
And fits them for their heav'nly thrones:

6 A word of his creating voice
Can make the barren house rejoice;
Tho' Sarah's ninety years were past,
The promis'd seed is born at last.

7 With joy the mother views her son,
And tells the wonders God has done:
Faith may grow strong, when sense despairs;
Tho' nature fails, the promise bears.

Psalm 114. L. M.

Miracles attending Israel's journey.

1 WHEN Israel freed from Pharaoh's hand,
Left the proud tyrant and his land;
The tribes with cheerful homage own
Their King, and Judah was his throne.

2 Across the deep their journey lay;
The deep divides to make them way;
Jordan beheld their march, and fled
With backward current to his head.

3 The mountains shook, like frighted sheep;
Like lambs, the little hillocks leap;
Nor Sinai, on her base, could stand,
Conscious of sov'reign pow'r at hand.

4 What pow'r could make the deep divide?
Or Jordan, backward roll his tide?
Why did ye leap, ye little hills?
And whence the fright that Sinai feels?

5 Let ev'ry mountain, ev'ry flood,
Retire and know th' approaching God;
The king of Israel, see him here;
Tremble thou earth, adore and fear.

5 He thunders, and all nature mourns;
The rocks to standing pools he turns;
Flints spring with fountains at his word,
And fires and seas confess the Lord.

Psalm 115. L. M.

The true God is our refuge; or, Idolatry reproved.

1 NOT to ourselves, who are but dust,
Not to ourselves is glory due;
'Tis thine, great God, the only just,
The only gracious, wise, and true.

2 Shine forth in all thy dreadful name:
Why should a heathen's haughty tongue
Insult us; and, to raise our shame,
Say, "Where's the God you've serv'd so long?"

3 The God, we serve, maintains his throne
Above the clouds, beyond the skies:
Thro' all the earth his will is done,
He knows our groans, he hears our cries.

4 But the vain idols, they adore,
Are senseless shapes of stone and wood;
At best a mass of glitt'ring ore,
A silver saint, or golden god.

5 With eyes and ears they carve the head;
Deaf are their ears, their eyes are blind;
To them in vain are off'rings made,
And vows are scatter'd in the wind.

6 Their feet were never made to move,
Nor hands to save when mortals pray:
Mortals, that pay them fear or love,
Seem to be blind and deaf, as they.

7 O Israel! make the Lord thy hope,
Thy help, thy refuge and thy rest;
The Lord shall build thy ruins up,
And bless the people and the priest.

8 The dead no more can speak thy praise:
They dwell in silence and the grave:
But we shall live to sing thy grace,
And tell the world thy pow'r to save.

PSALM 116. *First Part.* C. M.

Recovery from sickness.

1 I LOVE the Lord; he heard my cries,
And pitied ev'ry groan:

Long as I live, when troubles rise,
I'll hasten to his throne.

2 I love the Lord; he bow'd his ear,
And chas'd my griefs away:
O! let my heart no more despair,
While I have breath to pray.

3 My flesh declin'd, my spirits fell,
And I drew near the dead;
While inward pangs, and fears of hell
Perplex'd my wakeful head.

4 "My God," I cried, "thy servant save,
"Thou ever good and just:
"Thy pow'r can rescue from the grave,
"Thy pow'r is all my trust."

5 The Lord beheld me sore distrest,
He bade my pains remove:
Return, my soul, to God, thy rest,
For thou hast known his love.

6 My God hath sav'd my soul from death,
And dried my falling tears:
Now to his praise I'll spend my breath,
And my remaining years.

PSALM 116. *Second Part.* C. M.

Public thanks for private deliverance.

1 WHAT shall I render to my God,
For all his kindness shown?
My feet shall visit thine abode,
My songs address thy throne.

2 Among the saints that fill thine house
My off'rings shall be paid;
There shall my zeal perform the vows
My soul in anguish made.

3 How much is mercy thy delight,
  Thou ever blessed God!
How dear thy servants in thy sight!
  How precious is their blood!

4 How happy all thy servants are!
  How great thy grace to me!
My life, which thou hast made thy care,
  Lord, I devote to thee.

5 Now I am thine, for ever thine,
  Nor shall my purpose move,
Thy hand hath loos'd my bonds of pain,
  And bound me with thy love.

6 Here in thy courts I leave my vow,
  And thy rich grace record;
Witness, ye saints, who hear me now,
  If I forsake the Lord.

Psalm 117. L. M.

Praise to God from all nations.

1 FROM all that dwell below the skies
  Let the Creator's praise arise:
Let the Redeemer's name be sung
Thro' ev'ry land, by ev'ry tongue.

2 Eternal are thy mercies, Lord;
Eternal truth attends thy word;
Thy praise shall sound from shore to shore,
Till suns shall rise and set no more.

Psalm 118. *First Part.* C. M.

Deliverance from a tumult.

1 THE Lord appears my helper now,
  Nor is my faith afraid;
Whate'er the sons of earth may do,
  Since heav'n affords its aid.

2 'Tis safer, Lord, to hope in thee,
And have my God my friend,
Than trust in men of high degree.
And on their truth depend.

3 'Tis thro' the Lord my heart is strong,
In him my lips rejoice;
While his salvation is my song,
How cheerful is my voice!

4 Like angry bees, they girt me round;
When God appears, they fly:
So burning thorns with crackling sound,
Make a fierce blaze, and die.

5 Joy to the saints, and peace belongs:
The Lord protects their days:
Let Israel tune immortal songs
To his almighty grace.

PSALM 118. *Second Part.* C. M.

Public praise for deliverance from death.

1 LORD, thou hast heard thy servant cry,
And rescu'd from the grave;
Now shall he live: for none can die,
If God resolve to save.

2 Thy praise more constant than before,
Shall fill his daily breath;
Thy hand that hath chastis'd him sore,
Defends him still from death.

3 Open the gates of Zion now,
For we shall worship there;
The house where all the righteous go,
Thy mercy to declare.

4 Among th' assmblies of thy saints
Our thankful voice we raise;

There we have told thee our complaints,
And there we speak thy praise.

PSALM 118. *Third Part.*. C. M.

Christ the foundation of his church.

1 BEHOLD the sure foundation Stone
Which God in Zion lays,
To build our heav'nly hopes upon,
And his eternal praise.

2 Chosen of God, to sinners dear,
How glorious is thy name!
Saints trust their whole salvation here,
Nor shall they suffer shame.

3 The foolish builders, scribe and priest,
Reject it with disdain:
Yet on this rock the church shall rest,
And envy rage in vain.

4 What tho' the gates of hell withstood;
Yet must this building rise:
'Tis thy own work, Almighty God,
And wondrous in our eyes.

PSALM 118. *Fourth Part.* C. M.

The resurrection of Christ and our salvation.

1 THIS is the day, the Lord hath made,
He calls the hours his own;
Let heav'n rejoice, let earth be glad,
And praise surround the throne.

2 To-day he rose, and left the dead;
And satan's empire fell:
To-day the saints his triumph spread,
And all his wonders tell.

3 Hosanna to th' anointed King,
To David's holy Son:

Help us, O Lord, descend and bring
Salvation from thy throne.

4 Blest be the Lord who comes to men
With messages of grace;
Who comes in God, his Father's name,
To save our sinful race.

5 Hosanna in the highest strains
The church on earth can raise;
The highest heav'ns in which he reigns,
Shall give him nobler praise.

PSALM 118. *Fifth Part.* S. M.

Hosanna for the Lord's day.

1 SEE what a living Stone
The builders did refuse;
Yet God hath built his church thereon
In spite of envious Jews.

2 The scribe and angry priest
Reject thine only Son;
Yet on this rock shall Zion rest,
As the chief Corner Stone.

3 The work, O Lord, is thine,
And wondrous in our eyes:
This day declares it all divine,
This day did Jesus rise.

4 This is the glorious day,
That our Redeemer made:
Let us rejoice, and sing and pray;
Let all the church be glad.

5 Hosanna to the King
Of David's royal blood;
Bless him, ye saints; he comes to bring
Salvation from your God.

6 We bless thy holy word,
Which all this grace displays;
And offer on thine altar, Lord,
Our sacrifice of praise.

PSALM 119. *First Part.* C. M.

The blessedness of saints, and misery of sinners.

1 BLEST are the undefil'd in heart,
Whose ways are right and clean;
Who never from thy law depart,
But fly from ev'ry sin.

2 Blest are the men that keep thy word,
And practise thy commands;
With their whole heart they seek the Lord,
And serve him with their hands.

3 Great is their peace who love thy law,
How firm their souls abide!
Nor can a bold temptation draw
Their steady feet aside.

4 Then shall my heart have inward joy,
And keep my face from shame;
When all thy statutes I obey,
And honour all thy name.

5 But haughty sinners God will hate;
The proud shall die accurs'd:
The sons of falsehood and deceit
Are trodden to the dust.

6 Vile as the dross the wicked are;
And those that leave thy ways
Shall see salvation from afar,
But never taste thy grace.

PSALM 119. *Second Part.* C. M.

Spiritual mindedness.

1 TO thee, before the dawning light,
My gracious God, I pray;
I meditate thy name by night,
And keep thy law by day.

2 My spirit faints to see thy grace,
Thy promise bears me up;
And, while salvation long delays,
Thy word supports my hope.

3 Sev'n times a-day I lift my hands,
And pay my thanks to thee:
Thy righteous providence demands
Repeated praise from me.

4 When midnight darkness veils the skies,
I call thy works to mind;
My thoughts in warm devotion rise,
And sweet acceptance find.

PSALM 119. *Third Part.* C. M.

Repentance and obedience.

1 THOU art my portion, O my God:
Soon as I know thy way,
My heart makes haste t' obey thy word,
And suffers no delay.

2 I choose the path of heav'nly truth,
And glory in my choice:
Not all the riches of the earth
Could make me so rejoice.

3 The testimonies of thy grace,
I set before mine eyes;
Thence I derive my daily strength,
And there my comfort lies.

4 If once I wander from thy path,
I think upon my ways;
Then turn my feet to thy commands,
And trust thy pard'ning grace.

5 Now I am thine, for ever thine,
O save thy servant, Lord!
Thou art my shield, my hiding-place;
My hope is in thy word.

6 Thou hast inclin'd this heart of mine,
Thy statutes to fulfil:
And thus, till mortal life shall end,
Would I perform thy will.

PSALM 119. *Fourth Part.* C. M.

Instruction from Scripture.

1 HOW shall the young secure their hearts,
And guard their lives from sin?
Thy word the choicest rules imparts
To keep the conscience clean.

2 When once it penetrates the mind,
It spreads such light abroad;
The meanest souls instruction find,
And raise their thoughts to God.

3 'Tis, like the sun, a heav'nly light
That guides us all the day:
And thro' the dangers of the night,
A lamp to lead our way.

4 The men that keep thy law with care,
And meditate thy word,
Grow wiser than their teachers are,
And better know the Lord.

5 Thy precepts make me truly wise;
I hate the sinner's road:

I hate my own vain thoughts, that rise;
But love thy law, my God.

6 The starry heav'ns thy rule obey;
The earth maintains her place:
And these thy servants night and day
Thy skill and pow'r express.

7 But still thy law and gospel, Lord,
Give lessons more divine;
Nor earth stands firmer than thy word
Nor stars so nobly shine.

8 Thy word is everlasting truth;
How pure is ev'ry page!
That holy book shall guide our youth,
And well support our age.

PSALM 119. *Fifth Part.* C. M.

Delight in Scripture.

1 O HOW I love thy holy law!
'Tis daily my delight:
And thence my meditations draw
Divine advice by night.

2 My waking eyes prevent the day,
To meditate thy word:
My soul with longing melts away,
To hear thy gospel, Lord.

3 How doth thy word my heart engage!
How well employ my tongue!
And in my tiresome pilgrimage,
Yield me a heav'nly song!

4 Am I stranger, or at home,
'Tis my perpetual feast;
Not honey, dropping from the comb,
So much allures the taste.

5 No treasures so enrich the mind;
  Nor shall thy word be sold
For loads of silver well refin'd:
  Nor heaps of choicest gold.

6 When nature sinks, and spirits droop,
  Thy promises of grace
Are pillars to support my hope;
  And there I write thy praise.

PSALM 119. *Sixth Part.* C. M.

Holiness and comfort from the word.

1 LORD, I esteem thy judgments right,
  And all thy statutes just;
Thence I maintain a constant fight
  With ev'ry flatt'ring lust.

2 Thy precepts often I survey;
  I keep thy laws in sight,
Thro' all the bus'ness of the day,
  To form my actions right.

3 My heart in midnight silence cries,
  "How sweet thy comforts be!"
My thoughts in holy wonder rise,
  And bring their thanks to thee.

4 And when my spirit drinks her fill,
  At some good word of thine,
Not mighty men, that share the spoil,
  Have joys compar'd to mine.

PSALM 119. *Seventh Part.* C. M.

Imperfection of Nature, and perfection of Scripture.

1 LET all the heathen writers join,
  To form one perfect book;
Great God! if once compar'd with thine,
How mean their writings look!

2 Not the most perfect rules they gave
Could show one sin forgiv'n;
Nor lead a step beyond the grave;
But thine conduct to heav'n.

3 I've seen an end of what we call
Perfection here below:
How short the pow'rs of nature fall!
And can no farther go.

4 Yet men would fain be just with God,
By works their hands have wrought;
But thy commands, exceeding broad,
Extend to ev'ry thought.

5 In vain we boast perfection here,
While sin defiles our frame;
And sinks our virtues down so far,
They scarce deserve the name.

6 Our faith and love, and ev'ry grace,
Fall far below thy word;
But perfect truth and righteousness
Dwell only with the Lord.

PSALM 119. *Eighth Part.* C. M.

The excellency and variety of Scripture.

1 LORD, I have made thy word my choice,
My lasting heritage;
There shall my noblest pow'rs rejoice,
My warmest thoughts engage.

2 I'll read the hist'ries of thy love,
And keep thy laws in sight;
While thro' thy promises I rove,
With ever fresh delight.

3 'Tis a broad land of wealth unknown,
Where springs of life arise;

Seeds of immortal bliss are sown,
And hidden glory lies.

4 The best relief that mourners have;
It makes our sorrows blest;
Our fairest hope beyond the grave,
And our eternal rest.

PSALM 119. *Ninth Part.* C. M.

The teaching of the Spirit with the Word.

1 THY mercies fill the earth, O Lord,
How good thy works appear!
Open mine eyes to read thy word,
And see thy wonders there.

2 My heart was fashion'd by thy hand,
My service is thy due:
O make thy servant understand
The duties he must do!

3 Since I'm a stranger here below,
Let not thy path be hid;
But mark the road my feet should go,
And be my constant guide.

4 When I confess'd my wand'ring ways,
Thou heard'st my soul complain;
Grant me the teachings of thy grace,
Or I shall stray again.

5 If God to me his statutes show,
And heav'nly truth impart;
His work forever I'll pursue,
His law shall rule my heart.

6 This was my comfort when I bore
Variety of grief;
It made me learn thy word the more,
And fly to that relief.

7 In vain the proud deride me now;
I'll ne'er forget thy law,
Nor let that blessed gospel go,
Whence all my hopes I draw.

8 When I have learn'd my Father's will,
I'll teach the world his ways;
My thankful lips, inspir'd with zeal,
Shall loud pronounce his praise.

PSALM 119. *Tenth Part.* C. M.

Pleading the promises.

1 BEHOLD thy waiting servant, Lord,
Devoted to thy fear;
Remember and confirm thy word:
For all my hopes are there.

2 Hast thou not sent salvation down,
And promis'd quick'ning grace?
Doth not my heart address thy throne?
And yet thy love delays.

3 Mine eyes for thy salvation fail;
O bear thy servant up!
Nor let the scoffing lips prevail,
Which dare reproach my hope.

4 Didst thou not raise my faith, O Lord!
Then let thy truth appear:
Saints shall rejoice in my reward,
And trust as well as fear.

PSALM 119. *Eleventh Part.* C. M.

Breathing after holiness.

1 O THAT the Lord would guide my ways
To keep his statutes still!
O that my God would grant me grace
To know and do his will!

2 O send thy Spirit down to write
Thy law upon my heart!
Nor let my tongue indulge deceit,
Nor act the liar's part.

3 From vanity turn off my eyes;
Let no corrupt design,
Nor covetous desires arise,
Within this soul of mine.

4 Order my footsteps by thy word,
And make my heart sincere:
Let sin have no dominion, Lord;
But keep my conscience clear.

5 My soul hath gone too far astray,
My feet too often slip;
Yet since I've not forgot thy way,
Restore thy wand'ring sheep.

6 Make me to walk in thy commands,
'Tis a delightful road;
Nor let my head, nor heart, nor hands,
Offend against my God.

PSALM 119. *Twelfth Part.* C. M.

Breathing after comfort and deliverance.

1 MY God, consider my distress,
Let mercy plead my cause:
Tho' I have sinn'd against thy grace,
I can't forget thy laws.

2 Forbid, forbid the sharp reproach,
Which I so justly fear:
Uphold my life, uphold my hopes,
Nor let my shame appear.

3 Be thou a surety, Lord, for me,
Nor let the proud oppress;

But make thy waiting servant see
The shinings of thy face.

4 Mine eyes with expectation fail:
My heart within me cries,
" When will the Lord his truth fulfil,
" And make my comforts rise ?"

5 Look down upon my sorrows, Lord,
And show thy grace the same;
As thou art ever wont t' afford
To those, that love thy name.

PSALM 119. *Thirteenth Part.* C. M.

Holy fear and tenderness of conscience.

1 WITH my whole heart I've sought thy [face;
Then let me never stray
From thy commands, O God of grace;
Nor tread the sinner's way.

2 Thy word I've hid within my heart
To keep my conscience clean,
And be an everlasting guard
From ev'ry rising sin.

3 I'm a companion of the saints,
Who fear and love the Lord:
My sorrows rise, my nature faints,
When men transgress thy word.

4 While sinners do thy gospel wrong,
My spirit stands in awe:
My soul abhors a lying tongue;
But loves thy righteous law.

5 My heart with sacred rev'rence hears
The threat'nings of thy word;
My flesh with holy trembling fears
The judgments of the Lord.

6 My God, I long, I hope, I wait
For thy salvation still;
While thy whole law is my delight,
And I obey thy will.

PSALM 119. *Fourteenth Part.* C. M.

Benefit of afflictions, and support under them.

1 CONSIDER all my sorrows, Lord,
And thy deliv'rance send:
My soul for thy salvation faints:
When will my troubles end?

2 Yet I have found it good for me
To bear my Father's rod;
Afflictions make me learn thy law,
And live upon my God.

3 This is the comfort I enjoy
When new distress begins;
I read thy word, I run thy ways,
And hate my former sins.

4 Had not thy word been my delight,
When earthly joys had fled,
My soul, oppress with sorrow's weight,
Had sunk among the dead.

5 I know thy judgments, Lord, are right,
Tho' they may seem severe:
The sharpest suff'rings, I endure,
Flow from thy faithful care.

6 Before I knew thy chast'ning rod,
My feet were apt to stray;
But now I learn to keep thy word,
Nor wander from thy way.

PSALM 119. *Fifteenth Part.* C. M.

Holy resolutions.

1 O THAT thy statutes ev'ry hour,
Might dwell upon my mind!
Thence I derive a quick'ning pow'r,
And daily peace I find.

2 To meditate thy precepts, Lord,
Shall be my sweet employ;
My soul shall ne'er forget thy word:
Thy word is all my joy.

3 How would I run in thy commands,
Should'st thou my heart discharge
From sin, and satan's hateful chains,
And set my feet at large!

4 My lips with courage shall declare
Thy statutes and thy name;
I'll speak thy word, tho' kings should hear,
Nor yield to sinful shame.

5 Let bands of persecutors rise
To rob me of my right;
Let pride and malice forge their lies,
Thy law is my delight.

6 Depart from me, ye wicked race,
Whose hands and hearts are ill:
I love my God, I love his ways,
And must obey his will.

PSALM 119. *Sixteenth Part.* C. M.

Prayer for quickening grace.

1 MY soul lies cleaving to the dust;
Lord, give me life divine:
From vain desires and ev'ry lust,
Turn off these eyes of mine.

2 I need th' influ'nce of thy grace
To speed me in thy way;
Lest I should loiter in my race,
Or turn my feet astray.

3 When sore afflictions press me down,
I need thy quick'ning pow'rs;
Thy word, that I have rested on,
Shall cheer my heaviest hours.

4 Are not thy mercies sov'reign still,
And thou a faithful God?
Wilt thou not grant me warmer zeal,
To run the heav'nly road?

5 Does not my heart thy precepts love,
And long to see thy face?
And yet how slow my spirits move,
Without enliv'ning grace!

6 Then shall I love thy gospel more,
And ne'er forget thy word;
When I have felt its quick'ning pow'r,
To draw me near the Lord.

PSALM 119. *Seventeenth Part.* L. M.

Grace shining in difficulties and trials.

1 WHEN pain and anguish seize me, Lord,
All my support is from thy word:
My soul dissolves with heaviness,
Uphold me with thy strength'ning grace.

2 The proud have fram'd their scoffs and lies
They watch my feet with envious eyes;
And tempt my soul to snares and sin;
Yet thy commands I ne'er decline.

3 They hate me, Lord, without a cause,
They hate to see me love thy laws;

But I will trust and fear thy name,
Till pride and malice die with shame.

PSALM 119. *Eighteenth Part.* L. M.

Sanctified afflictions.

1 FATHER, I bless thy gentle hand;
How kind was thy chastising rod,
That forc'd my conscience to a stand,
And brought my wand'ring soul to God!

2 Foolish and vain I went astray,
Ere I had felt thy scourges, Lord;
I left my guide, and lost my way;
But now I love and keep thy word.

3 'Tis good for me to wear the yoke,
For pride is apt to rise and swell:
'Tis good to bear my Father's stroke,
That I might learn his statutes well.

4 The law, that issues from thy mouth,
Shall raise my cheerful passions more,
Than all the treasures of the south,
Or western hills of golden ore.

5 Thy hands have made my mortal frame,
Thy Spirit form'd my soul within:
Teach me to know thy wondrous name,
And guard me safe from death and sin.

6 Then all that love and fear the Lord,
At my salvation shall rejoice:
For I have hoped in thy word,
And made thy grace my only choice.

PSALM 119. *Nineteenth Part.* L. M.

Fervency in prayer.

1 KEEP me from fainting in my prayers,
When to thy footstool, Lord, I come

My soul with God would leave her cares,
And hope for mercy from the throne.

2 Kindle a flame of love and zeal,
While wrestling for the grace I need;
Bring me by faith within the vail,
And help me ardently to plead.

3 Known to the Lord are all my sighs:
I will not yield to unbelief;
But persevere with fervent cries,
Until he hear and grant relief.

PSALM 119. *Twentieth Part.* C. M.

Resting upon the Word.

1 REMEMBER all my sorrows, Lord,
And do as thou hast said;
Send help according to thy word,
And give the promis'd aid.

2 Repeated mercies in a train
Demand my gratitude;
And these my faith and hope sustain,
That more will be bestow'd.

3 Renew thy work of grace, then, Lord,
Nor let my soul complain;
That, while I rest upon thy word,
My hopes are still in vain.

PSALM 119. *Twenty-First Part.* L. M.

An appeal to the Searcher of hearts.

1 SEARCHER and Saviour of my soul,
My Sun, my Shield, my sov'reign Judge,
All things are naked to thy view,
My heart, my thoughts, my words, my ways

2 Sinners of state with pow'r array'd,
Who fear not God, nor man regard,

Have persecuted without cause;
But all their hatred I defy.

3 Still to thy word my soul repairs;
Thence I my highest comforts draw:
Tho' foes may fight and devils rage,
If God be for me, all is well.

4 Sustain me then with promis'd grace,
Revive my heart, increase my faith:
I hate to lie, I love the truth;
O! make me be what I profess.

5 Sev'n times a-day my prayers ascend,
With mingled praises to the throne:
'Tis good to seek my Father's face,
And plead in my Redeemer's name.

6 Strong peace have they, who love thy law;
Firm on a rock their hopes are built;
Their faith looks up to nobler scenes,
And nothing can detain them here.

7 Seal to my soul thy pard'ning love,
Let strength be equal to my day:
Then will I run with great delight,
And eager press, to seize the prize.

8 Supremely wise, and good, and great;
O! search my heart, and try my ways;
Thy word I love, thy judgments fear,
And tremble, while I pray and praise.

PSALM 119. *Twenty-Second Part.* C. M.

I have gone astray like a lost sheep.

1 THE least, the feeblest of the sheep,
To Christ, the Father gave;
He loves the flock, the charge he'll keep:
His arm is strong to save.

2 They're prone to wander out of sight,
And apt to run astray;
And when once lost, unable quite
To find again the way.

3 That hand, which heav'n and earth upholds,
Can keep them free from harms;
The Shepherd brings them to their folds,
And bears them in his arms.

4 To thee, my Shepherd and my Rock,
A grateful song I'll raise;
O! let the meanest of the flock
Attempt to speak thy praise.

5 Thou art my guard; my all I owe
To thine amazing love:
My standing in thy fold below,
And hopes of bliss above.

6 Ten thousand thousand comforts here,
Dispens'd in various ways,
Confirm thy faithfulness and care,
And claim adoring praise.

7 Then, guided, Shepherd, by thy love,
My feet shall keep thy way;
Soon shall I reach thy fold above,
And go no more astray.

PSALM 120. C. M.

Christians love peace.

1 THOU God of love, thou ever blest,
Pity my suff'ring state:
When wilt thou set my soul at rest
From lips, that love deceit?

2 Hard lot of mine! my days are cast
Among the sons of strife;

Whose never-ceasing brawlings waste
My golden hours of life.

3 O! might I fly to change my place,
How would I choose to dwell
In some wide, lonesome, wilderness,
And leave these gates of hell!

4 Peace is the blessing that I seek;
How lovely are its charms!
I am for peace; but, when I speak,
They all declare for arms.

5 New passions still their souls engage,
And keep their malice strong:
What shall be done to curb thy rage,
O thou devouring tongue!

6 Should burning arrows smite thee through,
Strict justice would approve;
But I would rather spare my foe,
And melt his heart with love.

PSALM 121. *First Part.* C. M.

Divine protection.

1 TO Zion's hill I lift my eyes,
From thence expecting aid;
From Zion's hill, and Zion's God,
Who heav'n and earth has made.

2 Thou, then, my soul, in safety rest;
Thy guardian will not sleep:
His watchful care that Israel guards,
Will thee in safety keep.

3 Shelter'd beneath th' Almighty's wings,
Thou shalt securely rest;
Where neither sun nor moon shall thee
By day or night molest.

4 At home, abroad, in peace, in war,
Thy God shall thee defend;
Conduct thee thro' life's pilgrimage
Safe to thy journey's end.

PSALM 121. *Second Part.* P. M.

Preservation by day and night.

1 UPWARD I lift mine eyes;
From God is all my aid;
The God that built the skies,
And earth and nature made:
God is the pow'r
To which I fly;
His grace is nigh
In ev'ry hour.

2 My feet shall never slide,
Nor fall in fatal snares;
Since God, my guard and guide,
Defends me from my fears.
Those wakeful eyes,
That never sleep,
Shall Israel keep
When dangers rise.

3 No burning heats by day,
Nor blasts of ev'ning air,
Shall take my health away,
If God be with me there:
Thou art my sun,
And thou my shade,
To guard my head,
By night, at noon.

4 Hast thou not giv'n thy word
To save my soul from death?

And I can trust my Lord,
To keep my mortal breath.
I'll go and come,
Nor fear to die,
Till from on high
Thou call me home.

PSALM 122. C. M.

Going to church.

1 HOW did my heart rejoice to hear
My friends devoutly say,
"In Zion let us all appear,
"And keep the solemn day!"

2 I love her gates, I love the road:
The church adorn'd with grace
Stands, like a palace built for God,
To show his milder face.

3 Up to her courts with joys unknown,
The holy tribes repair;
The Son of David holds his throne,
And sits in judgment there.

4 He hears our praises and complaints;
And while his awful voice
Divides the sinners from the saints,
We tremble and rejoice.

5 Peace be within this sacred place,
And joy a constant guest;
With holy gifts and heav'nly grace
Be her attendants blest.

6 My soul shall pray for Zion still,
While life or breath remains:
There my best friends, my kindred dwell;
There God, my Saviour, reigns.

Psalm 123. c. m.

Pleading with submission.

1 O THOU, whose grace and justice reign
Enthron'd above the skies;
To thee our hearts would tell their pain,
To thee we lift our eyes.

2 As servants watch their master's hand,
And fear the angry stroke;
Or maids before their mistress stand,
And wait a peaceful look:

3 So for our sins we justly feel
Thy discipline, O God;
Yet wait the gracious moment still,
Till thou remove thy rod.

4 Those, that in wealth and pleasure live,
Our daily groans deride;
And thy delays of mercy give
Fresh courage to their pride.

5 Our foes insult us, but our hope
In thy compassion lies:
This thought shall bear our spirits up,
That God will not despise.

Psalm 124. l. m.

Thanksgiving for deliverance from national calamities.

1 HAD not the Lord, may Israel say,
Had not the Lord maintain'd our side
When men, to make our lives a prey,
Rose like the swelling of the tide.

2 The swelling tide had stopt our breath,
So fiercely did the waters roll;
We had been swallow'd deep in death:
Proud waters had o'erwhelm'd our soul

3 We leap for joy, we shout and sing,
Who just escap'd the fatal stroke;
So flies the bird with cheerful wing,
When once the fowler's snare is broke.

4 For ever blessed be the Lord,
Who broke the fowler's cursed snare;
Who sav'd us from the murd'ring sword,
And made our lives and souls his care.

5 Our help is in Jehovah's name,
Who form'd the earth, and built the skies;
He, that upholds that wondrous frame,
Guards his own church with watchful eyes.

PSALM 125. S. M.

The trials and safety of believers.

1 FIRM and unmov'd are they
That rest their souls on God;
Fix'd as the mount where David dwelt,
Or where the ark abode.

2 As mountains stood to guard
The city's sacred ground,
So God and his almighty love
Embrace his saints around.

3 What, tho' the Father's rod
Drop a chastising stroke,
Yet, lest it wound their souls too deep,
Its fury shall be broke.

4 Deal gently, Lord, with those,
Whose faith and pious fear,
Whose hope and love, and ev'ry grace,
Proclaim their hearts sincere.

5 Nor shall the tyrant's rage
Too long oppress the saint:

The God of Israel will support
His children, lest they faint.

6 But if our slavish fear
Will choose the road to hell,
We must receive our portion there,
Where bolder sinners dwell.

PSALM 126. *First Part.* L. M.

Praise for surprising deliverance to the nation.

1 WHEN God restor'd our captive state,
Joy was our song, and grace our theme;
A grace beyond our hopes so great,
The joy appear'd but fancy's dream.

2 The scoffer owns thy hand, and pays
Unwilling honours to thy name;
While we with pleasure shout thy praise;
With cheerful notes thy love proclaim.

3 When we review'd our dismal fears,
'Twas hard to think they'd vanish so;
With God we left our flowing tears,
He makes our joys like rivers flow.

PSALM 126. *Second Part.* C. M.

The joy of conversion.

1 WHEN God reveal'd his gracious name,
And chang'd my mournful state,
My rapture seem'd a pleasing dream,
The grace appear'd so great.

2 The world beheld the glorious change,
And did thy hand confess;
My tongue broke out in unknown strains,
And sung surprising grace.

3 "Great is the work," my neighbours cried,
And own'd thy pow'r divine;

"Great is the work," my heart replied,
"And be the glory thine."

4 The Lord can clear the darkest skies,
Can give us day for night;
Make drops of sacred sorrow rise
To rivers of delight.

5 Let those that sow in sadness wait
Till the fair harvest come:
They shall confess their sheaves are great,
And shout the blessings home.

6 Tho' seed lie buried long in dust,
It shan't deceive their hope:
The precious grain can ne'er be lost,
For grace insures the crop.

PSALM 127. L. M.

The blessing of God on the cares and comforts of life.

1 IF God succeed not, all the cost
And pains to build the house are lost;
If God the city do not keep,
The watchful guards as well may sleep.

2 What, tho' you rise before the sun,
And work and toil when day is done;
Careful and sparing eat your bread,
To shun that poverty you dread;

3 'Tis all in vain, till God hath blest;
He can make rich, yet give us rest:
Children and friends are blessings too,
If God, our sov'reign, make them so.

4 Happy the man to whom he sends
Obedient children, faithful friends:
How sweet our daily comforts prove,
When they are season'd with his love;

Psalm 128. c. m.

A christian blessed in his family.

1 O HAPPY man, whose soul is fill'd
With faith and rev'rend awe;
Whose lips to God their honours yield,
Whose life adorns the law.

2 A careful Providence shall stand,
And ever guard thy head;
And on the labours of thy hand
Its kindly blessings shed.

3 Thy wife shall be a fruitful vine;
Thy children round thy board,
Each, like a plant of honour, shine,
And learn to fear the Lord.

4 The Lord shall thy best hopes fulfil,
For months and years to come;
The Lord, who dwells on Zion's hill,
Shall send the blessings home.

5 This is the man, whose happy eyes
Shall see his house increase;
Shall see the sinking church arise,
And leave the world in peace.

Psalm 129. c. m.

Persecutors punished.

1 UP from my youth, may Israel say,
Have I been nurs'd in tears;
My griefs were constant as the day,
And tedious as the years.

2 Up from my youth I bore the rage
Of all the sons of strife;
Oft they assail'd my riper age,
But not destroy'd my life.

3 Their cruel plough had torn my flesh
With furrows long and deep;
Hourly they vex'd my wounds afresh.
Nor let my sorrows sleep.

4 How was their insolence surpris'd,
To hear his thunders roll!
And all the foes of Zion seiz'd
With horror to the soul.

5 Thus shall the men that hate the saints,
Be blasted from the sky;
Their glory fades, their courage faints,
And all their projects die.

6 What tho' they flourish tall and fair,
They have no root beneath;
Their growth shall perish in despair,
And lie despis'd in death.

7 So corn, that on the house-top stands,
No hope of harvest gives;
The reaper ne'er shall fill his hands,
Nor binder fold the sheaves:

8 It springs and withers on the place:
No traveller bestows
A word of blessing on the grass,
Nor minds it as he goes.

PSALM 130. C. M.

Pardoning grace.

1 OUT of the depths of long distress,
The borders of despair,
I sent my cries to seek thy grace,
My groans to move thine ear.

2 Great God! should thy severer eye,
And thine impartial hand,

Mark and revenge iniquity,
No mortal flesh could stand.

3 But there are pardons with my God
For crimes of high degree;
Thy Son has bought them with his blood,
To draw us near to thee.

4 I wait for thy salvation, Lord,
With strong desires I wait;
My soul, invited by thy word,
Stands watching at thy gate.

5 Just as the guards, that keep the night,
Long for the morning skies;
Watch the first beams of breaking light;
And meet them with their eyes:

6 So waits my soul to see thy grace,
And, more intent than they,
Meets the first op'nings of thy face,
And finds a brighter day.

7 Then in the Lord let Israel trust;
Let Israel seek his face:
The Lord is good, as well as just,
And plenteous in his grace.

8 There's full redemption at his throne
For sinners long enslav'd:
The great Redeemer is his Son;
And Israel shall be sav'd.

Psalm 131. c. m.

Humility and submission.

1 IS there ambition in my heart?
Search, gracious God, and see;
Or do I act a haughty part?
Lord, I appeal to thee.

2 I charge my thoughts, be humble still,
And all my carriage mild;
Content, my Father, with thy will,
And quiet as a child.

3 The patient soul, the lowly mind
Shall have a large reward:
Let saints in sorrow lie resign'd,
And trust a faithful Lord.

PSALM 132. *First Part.* L. M.

At the ordination of a minister.

1 WHERE shall we go, to seek and find
A habitation for our God;
A dwelling for th' eternal mind,
Among the sons of flesh and blood?

2 The God of Jacob chose the hill
Of Zion for his ancient rest;
And Zion is his dwelling still;
His church is with his presence blest.

3 Here will I fix my gracious throne,
And reign forever, saith the Lord;
Here shall my pow'r and love be known,
And blessings shall attend my word.

4 Here will I meet the hungry poor,
And fill their souls with living bread:
Sinners that wait before my door,
With sweet provision shall be fed.

5 Girded with truth, and cloth'd with grace,
My priests, my ministers shall shine:
Not Aaron, in his costly dress,
Made an appearance so divine.

6 The saints unable to contain
Their inward joy, shall shout and sing;

The Son of David here shall reign,
And Zion triumph in her King.

7 Jesus shall see a num'rous seed
Born here, t' uphold his glorious name;
His crown shall flourish on his head,
While all his foes are cloth'd with shame.

PSALM 132. *Second Part.* C. M.

At the dedication of a church.

1 ARISE, O king of grace, arise,
And enter to thy rest:
Lo! thy church waits with longing eyes,
Thus to be own'd and blest.

2 Enter with all thy glorious train,
Thy Spirit and thy word:
All, that the ark did once contain,
Could no such grace afford.

3 Clothe all thy ministers with grace,
Let truth their tongues employ;
That in the Saviour's righteousness
Thy saints may shout for joy.

4 Here, mighty God! accept our vows,
Here let thy praise be spread;
Bless the provisions of thy house,
And fill thy poor with bread.

5 Here let the Son of David reign,
Let God's anointed shine;
Justice and truth his court maintain,
With love and pow'r divine.

PSALM 132. *Third Part.* C. M.

The privileges of the church under the New-Testament

1 THE Lord in Zion plac'd his throne,
His ark was settl'd there:

To Zion the whole nation came,
To worship thrice a year.

2 But we have no such lengths to walk,
Nor wander far abroad;
Where'er thy saints assemble now,
There is a house for God.

3 Blest Zion still, in God's esteem,
All other seats excels:
Wherever he records his name,
'Tis Zion; there he dwells.

4 "Her store," says he, "I will increase;
"Her poor with plenty bless;
"Her saints shall shout for joy; her priests
"My saving health confess.

5 "There David's pow'r shall long remain
"In his establish'd line;
"There David's Son and Lord shall reign,
"And with fresh lustre shine.

6 "The faces of his vanquish'd foes
"Confusion shall o'erspread;
"Whilst, with confirm'd success, his crown
"Shall flourish on his head."

PSALM 133. *First Part.* C. M.

Brotherly love.

1 LO! what an entertaining sight
Are brethren that agree;
Brethren whose cheerful hearts unite
In bonds of piety.

2 When streams of love from Christ, the spring,
Descend to ev'ry soul,
And heav'nly peace with balmy wing,
Shades and bedews the whole:

3 'Tis like the oil divinely sweet,
On Aaron's rev'rend head;
The trickling drops perfum'd his feet,
And o'er his garments spread.

4 'Tis pleasant as the morning dews
That fall on Zion's hill;
Where God his mildest glory shews,
And makes his grace distil.

PSALM 133. *Second Part.* S. M.

Love and worship in a family.

1 BLEST are the sons of peace,
Whose hearts and hopes are one;
Whose kind designs to serve and please,
Thro' all their actions run.

2 Blest is the pious house,
Where zeal and friendship meet:
Their songs of praise, their mingled vows,
Make their communion sweet.

3 Thus, on the heav'nly hills
The saints are blest above,
Where joy, like morning dew distils,
And all the air is love.

PSALM 134. C. M.

Daily and nightly devotion.

1 YE that obey th' immortal King,
Attend his holy place;
Bow to the glories of his pow'r,
And bless his wondrous grace.

2 Lift up your hands by morning light,
And raise your souls on high;
Send your admiring thoughts by night
Above the starry sky.

3 The God of Zion cheers our hearts,
With rays of quick'ning grace;
The God that spread the heav'ns abroad,
And rules the swelling seas.

PSALM 135. *First Part.* L. M.

The church is God's house and care.

1 PRAISE ye the Lord, exalt his name,
While in his earthly courts ye wait,
Ye saints that to his house belong,
Or stand attending at his gate.

2 Praise ye the Lord, the Lord is good;
To praise his name is sweet employ:
Israel he chose of old, and still
His church is his peculiar joy.

3 The Lord himself will judge his saints;
He treats his servants as his friends:
And when he hears their sore complaints,
Repents the sorrows, that he sends.

4 Thro' ev'ry age the Lord declares
His name, and breaks th' oppressor's rod;
He gives his suff'ring servants rest,
And will be known th' Almighty God.

5 Bless ye the Lord, who taste his love;
People and priests exalt his name:
Among his saints he ever dwells;
His church is his Jerusalem.

PSALM 135. *Second Part.* L. M.

Creation, Providence, and Redemption.

1 GREAT is the Lord, exalted high,
Above all pow'rs and ev'ry throne;
Whate'er he pleas'd in earth or sea,
Or heav'n, or hell, his hand hath done.

2 At his command the vapours rise,
The lightnings flash, the thunders roar;
He pours the rain; he brings the wind,
And tempests from his airy store.

3 'Twas he, those dreadful tokens sent,
O Egypt, thro' thy stubborn land!
When all thy first born, beasts and men,
Fell dead by his avenging hand.

4 What mighty nations, mighty kings
He slew, and their whole country gave
To Israel, whom his hand redeem'd,
No more to be proud Pharaoh's slave.

5 His pow'r the same, the same his grace,
That saves us from the hosts of hell:
And heav'n he gives us to possess,
Whence those apostate angels fell.

PSALM 135. *Third Part.* C. M.

Praise due to God alone.

1 AWAKE, ye saints, to praise your King.
Your sweetest passions raise;
Your pious pleasure, while you sing,
Increasing with the praise.

2 Great is the Lord; and works unknown
Are his divine employ;
But still his saints are near his throne,
His treasure and his joy.

3 Heav'n, earth, and sea confess his hand;
He bids the vapours rise:
Lightning and storms at his command,
Sweep thro' the sounding skies.

4 All pow'r, that gods or kings have claim'd,
Is found with him alone;

But heathen gods should ne'er be nam'd
Where our Jehovah's known.

5 O Zion trust the living God,
Serve him with faith and fear;
He makes thy courts his blest abode,
And claims his honours there.

PSALM 136. *First Part.* P. M.

The wonders of Creation, Providence, and Redemption.

1 GIVE thanks to God most high,
The universal Lord;
The sov'reign King of kings;
And be his grace ador'd.
" His pow'r and grace are still the same;
" And let his name have endless praise."

2 How mighty is his hand!
What wonders hath he done!
He form'd the earth and seas,
And spread the heav'ns alone.
" Thy mercy, Lord, shall still endure;
" And ever sure abides thy word."

3 His wisdom fram'd the sun,
To crown the day with light;
The moon and twinkling stars,
To cheer the darksome night.
" His pow'r and grace are still the same;
" And let his name have endless praise."

4 He smote the first born sons,
The flow'r of Egypt, dead;
And thence his chosen tribes
With joy and glory led.
" Thy mercy, Lord, shall still endure;
" And ever sure abides thy word."

5 His pow'r and lifted rod
Cleft the Red Sea in two;
And for his people made
A wondrous passage through.
" His pow'r and grace are still the same ;
" And let his name have endless praise."

6 But cruel Pharaoh there,
With all his host he drown'd,
And brought his Israel safe
Thro' a long desert ground.
" Thy mercy, Lord, shall still endure ;
" And ever sure abides thy word."

7 The kings of Canaan fell
Beneath his dreadful hand ;
While his own servants took
Possession of their land.
" His pow'r and grace are still the same ;
" And let his name have endless praise."

8 He saw the nations lie
All perishing in sin ;
And pitied the sad state
The ruin'd world was in.
" Thy mercy, Lord, shall still endure ;
" And ever sure abides thy word."

9 He sent his only Son
To save us from our woe,
From satan, sin, and death,
And ev'ry hurtful foe.
" His pow'r and grace are still the same ;
" And let his name have endless praise."

10 Give thanks aloud to God,
To God the heav'nly king ;

And let the spacious earth
His works and glories sing.
" Thy mercy, Lord, shall still endure;
" And ever sure abides thy word."

PSALM 136. *Second Part.* L. M.

Praise ye the Lord.

1 GIVE to our God immortal praise;
Mercy and truth are all his ways:
Give to the Lord of lords renown,
The King of kings with glory crown.

2 He built the earth, he spread the sky,
And fix'd the starry lights on high:
He fills the sun with morning light,
He bids the moon direct the night.

3 The Jews he freed from Pharaoh's hand,
And brought them to the promis'd land:
He saw the Gentiles dead in sin,
And felt his pity work within.

4 He sent his Son with pow'r to save
From guilt, and darkness, and the grave:
" Wonders of grace to God belong,
" Repeat his mercies in your song."

5 Thro' this vain world he guides our feet,
And leads us to his heav'nly seat:
" His mercies ever shall endure,
" When this vain world shall be no more."

PSALM 137. *First Part.* L. M.

The sorrows of Israel in captivity.

1 BY Babel's stream the captives sate,
And wept for Zion's hapless fate:
Useless their harps on willows hung,
While foes requir'd a sacred song.

2 With taunting voice, and scornful eye,
" Sing us a song of heav'n," they cry:
" While foes deride our God, and King,
" How can we tune our harps or sing?"

3 " If Zion's woes our hearts forget,
" Or cease to mourn for Israel's fate,
" Let useful skill our hands forsake;
" Our hearts with hopeless sorrow break."

4 " Thou, ruin'd Salem, to our eyes
" Each day, in sad remembrance rise!
" Should we e'er cease to feel thy wrongs,
" Lost be our joys, and mute our tongues."

5 " Remember, Lord, proud Edom's sons,
" Who cried, exulting at our groans,
" While Salem trembled at her base,
" Rase them: her deep foundations rase."

6 While thus they sung, the mourners view'd
Their foes by Cyrus' arm subdu'd,
And saw his glory rise, who spread
Their streets, and fields, with hosts of dead.

7 Pleas'd, they foresaw, the blest decree,
That set their tribes from bondage free;
Renew'd the temple, and restor'd
The sacred worship of the Lord.

PSALM 137. *Second Part.* L. M.

The church's complaint.

1 LORD, in those dark and dismal days,
We mourn the hidings of thy face;
Proud enemies our path surround,
To level Zion with the ground.

2 Her sons, her worship, they deride,
And hiss thy word with tongues of pride

And cry, t' insult our humble prayer,
"Where is your God, ye Christians, where?"

3 Errors, and sins, and follies grow;
Thy saints bow down in deepest woe:
Their love decays, their zeal is o'er;
And thousands walk with Christ no more.

4 To happier days our bosoms turn;
Those days but teach us how to mourn:
The God, who bade his mercy flow,
In wrath withdraws his blessing now.

5 The blessing from thy truth's withdrawn;
Its quick'ning, saving influ'nce gone:
Unwarn'd, unwaken'd, sinners hear,
Nor see their awful danger near.

6 In dews unseen, in scanty show'rs,
Thy Spirit sheds his healing pow'rs;
Thy thirsty ground is parch'd beneath,
And all is barrenness, and death.

7 Yet still, thy name be ever blest,
On thee our hope shall safely rest:
Zion her Saviour soon shall see
Array'd to set his Israel free.

8 Jesus, with vengeance arm'd, shall come
To crush his foes, and seal their doom;
The mystic Babel whelm in dust,
Her pomp, her idols, pow'r and trust.

9 Then shall thy saints exult, and sing
The matchless glories of their King;
Nations before his altar bend,
And peace from realm to realm extend.

PSALM 137. *Third Part.* S. M.

Love to the church.

1 I LOVE thy kingdom, Lord,
The house of thine abode;
The church our blest Redeemer sav'd
With his own precious blood.

2 I love thy church, O God!
Her walls before thee stand,
Dear as the apple of thine eye,
And graven on thy hand.

3 If e'er to bless thy sons
My voice, or hands deny,
These hands let useful skill forsake,
This voice in silence die.

5 If e'er my heart forget
Her welfare, or her woe,
Let ev'ey joy this heart forsake,
And ev'ry grief o'erflow.

5 For her my tears shall fall;
For her my prayers ascend;
To her my cares and toils be giv'n,
Till toils and cares shall end.

6 Beyond my highest joy
I prize her heav'nly ways;
Her sweet communion, solemn vows,
Her hymns of love and praise.

7 Jesus, thou Friend divine,
Our Saviour, and our King,
Thy hand from ev'ry snare and foe
Shall great deliv'rance bring.

3 Sure as thy truth shall last,
To Zion shall be giv'n
The brightest glories, earth can yield,
And brighter bliss of heav'n.

PSALM 138. L. M.

Restoring and preserving grace.

1 WITH all my pow'rs of heart and tongue,
I'll praise my Maker in my song:
Angels shall hear the notes I raise,
Approve the song, and join the praise.

2 Angels that make thy church their care,
Shall witness my devotion there;
While holy zeal directs mine eyes
To thy fair temple in the skies.

3 I'll sing thy truth and mercy, Lord,
I'll sing the wonders of thy word;
Not all thy works and names below
So much thy pow'r and glory show.

4 To God I cried when troubles rose;
He heard me, and subdu'd my foes;
He did my rising fears control,
And strength diffus'd thro' all my soul.

5 The God of heav'n maintains his state,
Frowns on the proud, and scorns the great;
But from his throne descends, to see
The sons of humble poverty.

6 Amid a thousand snares I stand,
Upheld and guarded by thy hand:
Thy words my fainting soul revive,
And keep my dying faith alive.

7 Grace will complete what grace begins,
To save from sorrows and from sins:
The work, that wisdom undertakes,
Eternal mercy ne'er forsakes.

PSALM 139. *First Part.* L. M.

The omniscience and omnipresence of God.

1 THOU, Lord, by strictest search hast [known
My rising up and lying down:
My secret thoughts are known to thee,
Known long before conceiv'd by me.

2 Thine eye my bed and path surveys,
My public haunts and private ways;
Thou know'st what 'tis my lips would vent;
My yet unutter'd words' intent.

3 Within thy circling pow'r I stand;
On ev'ry side I find thy hand:
Awake, asleep, at home, abroad,
I am surrounded still with God.

4 O! could I so perfidious be,
To think of once deserting thee!
Where, Lord, could I thy influ'nce shun?
Or whither from thy presence run?

5 If up to heav'n I take my flight,
'Tis there thou dwell'st enthron'd in light;
If down to hell's infernal plains,
'Tis there almighty vengeance reigns.

6 If I the morning wings could gain,
And fly beyond the western main,
Thy swifter hand would first arrive.
And there arrest thy fugitive.

7 Or should I try to shun thy sight
Beneath the sable wings of night:

One glance from thee, one piercing ray,
Would kindle darkness into day.

8 The veil of night is no disguise,
No screen from thy all-searching eyes;
Thro' midnight shades thou find'st thy way,
As in the blazing noon of day.

9 "O may these thoughts possess my breast,
"Where'er I rove, where'er I rest!
"Nor let my weaker passions dare
"Consent to sin; for God is there."

PSALM 139. *Second Part.* C. M.

The wisdom of God in the formation of man.

1 WHEN I with pleasing wonder stand,
And all my frame survey;
Lord, 'tis thy work; I own, thy hand
Thus built my humble clay.

2 Thy hand my heart and reins possest,
Where unborn nature grew:
Thy wisdom all my features trac'd,
And all my members drew.

3 Thine eye with nicest care survey'd
The growth of ev'ry part;
Till the whole scheme, thy thoughts had laid,
Was copied by thine art.

4 Heav'n, earth, and sea, and fire, and wind,
Show me thy wondrous skill;
But I review myself, and find
Diviner wonders still.

5 Thine awful glories round me shine,
My flesh proclaims thy praise:
Lord, to thy works of nature join
Thy miracles of grace.

Psalm 139. *Third Part.* c. m.

The mercies of God innumerable. An evening Psalm.

1 LORD, when I count thy mercies o'er,
They strike me with surprise;
Not all the sands that spread the shore
To equal numbers rise.

2 My flesh with fear and wonder stands,
The product of thy skill;
And hourly blessings from thy hands
Thy thoughts of love reveal.

3 These on my heart by night I keep;
How kind, how dear to me!
O! may the hour that ends my sleep
Still find my thoughts with thee.

Psalm 139. *Fourth Part.* l. m.

Grace tried.

1 MY God, what inward grief I feel,
When impious men transgress thy will!
I mourn to hear their lips profane,
Take thy tremendous name in vain.

2 Does not my soul detest and hate
The sons of malice and deceit?
Those that oppose thy laws and thee,
I count them enemies to me.

3 Lord, search my soul, try ev'ry thought;
Tho' my own heart accuse me not
Of walking in a false disguise;
I beg the trial of thine eyes.

4 Doth secret mischief lurk within?
Do I indulge some unknown sin?
O turn my feet whene'er I stray!
And lead me in thy perfect way.

Psalm 140. s. m.

A complaint against personal enemies.

1 MY God, while impious men,
With malice in their heart,
My peace destroy, my life defame,
Thy guardian grace impart.

2 With poison in their lips,
And with a serpent's tongue,
They sting my fainting soul to death,
And make my name their song.

3 Ceaseless they lie in wait
My footsteps to betray;
They hide their snare, they set their gin,
Beside my peaceful way.

4 O hear my humble cry!
Their fondest hope destroy;
Their arts confound, their plots disclose,
And blast their envious joy.

5 On their own heads shall fall
The mischiefs they devise;
Thy hand shall take them in their net,
Their slanders, and their lies.

6 As coals the wood consume,
As pits receive their slain;
So shall the men of malice sink,
And never rise again.

7 The Lord, who hates the proud,
Shall scorch the sland'rous tongue,
Shall hunt the wicked from the earth,
And well requite their wrong.

8 Thou wilt sustain the poor,
And bid th' afflicted sing;
Before thee shall thy children dwell,
Their Father, and their King.

Psalm 141. L. M.

Brotherly reproof. A morning or evening Psalm.

1 MY God, accept my early vows,
Like morning incense in thy house;
And let my nightly worship rise
Sweet as the ev'ning sacrifice.

2 Watch o'er my lips, and guard them, Lord,
From ev'ry rash and heedless word;
Nor let my feet incline to tread
The guilty path where sinners lead.

3 O may the righteous, when I stray,
Smite and reprove my wand'ring way!
Their gentle words, like ointment shed,
Shall never bruise but cheer my head.

4 When I behold them prest with grief,
I'll cry to heav'n for their relief;
And by my warm petitions prove
How much I prize their faithful love.

Psalm 142. C. M.

God is the hope of the helpless.

1 TO God I made my sorrows known,
From God I sought relief;
In long complaints before his throne,
I pour'd out all my grief.

2 My soul was overwhelm'd with woes,
My heart began to break:
My God, who all my burdens knows,
Knows ev'ry way I take.

3 On ev'ry side I cast mine eye,
And found my helpers gone;
While friends and strangers pass'd me by
Neglected or unknown.

4 Then did I raise a louder cry,
And call'd thy mercy near;
"Thou art my portion, when I die:
"Be thou my refuge here."

5 Lord, I am brought exceeding low;
Now let thine ear attend,
And make my foes, who vex me, know,
I've an Almighty Friend.

6 From my sad prison set me free;
Then shall I praise thy name:
And holy men shall join with me,
Thy kindness to proclaim.

PSALM 143. L. M.

Mourning under afflictions in mind and body.

1 MY righteous Judge, my gracious God,
Hear, when I spread my hands abroad,
And cry for succour from thy throne:
O make thy truth and mercy known!

2 Let judgment not against me pass;
Behold thy servant pleads thy grace:
Should justice call us to thy bar,
No living man is guiltless there.

3 Look down in pity, Lord, and see
The mighty woes that burden me:
Down to the dust my life is brought,
Like one long buried and forgot.

4 I dwell in darkness and unseen,
My heart is desolate within;

My thoughts in musing silence trace
The ancient wonders of thy grace.

5 Thence I derive a glimpse of hope
To bear my sinking spirits up;
I stretch my hands to God again,
And thirst, like parched lands, for rain.

6 For thee I thirst, I pray, I mourn;
When will thy smiling face return?
Shall all my joys on earth remove?
And God for ever hide his love?

7 My God, thy long delay, to save,
Will sink thy pris'ner to the grave;
My heart grows faint, and dim mine eye;
Make haste to help before I die.

8 The night is witness to my tears,
Distressing pains, distressing fears:
O, might I hear thy morning voice,
How would my wearied pow'rs rejoice!

9 In thee I trust, to thee I sigh,
And raise my grieved soul on high;
For thee sit waiting all the day,
And wear the tiresome hours away.

10 Break off my fetters, Lord, and show
Which is the path, my feet should go;
If snares and foes beset the road,
I flee to hide me near my God.

11 Teach me to do thy holy will,
And lead me to thy heav'nly hill;
Let the Good Spirit of thy love
Conduct me to thy courts above.

12 Then shall my soul no more complain;
The tempter then shall rage in vain:
And flesh, that was my foe before,
Shall never vex my spirit more.

PSALM 144. *First Part.* C. M.

Victory in the spiritual warfare.

1 FOR ever blessed be the Lord,
My Saviour and my shield;
He sends his Spirit with his word,
To arm me for the field.

2 When sin and hell their force unite,
He makes my soul his care;
Instructs me to the heav'nly fight,
And guards me thro' the war.

3 A friend and helper so divine,
Does my weak courage raise;
He makes the glorious vict'ry mine;
And his shall be the praise.

PSALM 144. *Second Part.* C. M.

The vanity of man.

1 LORD, what is man, poor feeble man,
Born of the earth at first!
His life a shadow, light and vain,
Still hast'ning to the dust.

2 O what is feeble dying man,
Or any of his race,
That God should make it his concern
To visit him with grace!

3 That God who darts his lightnings down;
Who shakes the worlds above;
While mountains tremble at his frown:
How wondrous is his love!

PSALM 144. *Third Part.* L. M.

The happy nation.

1 HAPPY the city, where their sons
Like pillars round a palace set,
And daughters, bright as polish'd stones,
Give strength and beauty to the state.

2 Happy the country, where the sheep,
Cattle, and corn, have large increase;
Where men securely work, or sleep,
Nor sons of plunder break their peace!

3 Happy the nation thus endow'd:
But more divinely blest are those,
On whom the all sufficient God,
Himself with all his grace bestows.

PSALM 145. *First Part.* L. M.

The greatness of God.

1 MY God, my King, thy various praise
Shall fill the remnant of my days;
Thy grace employ my humble tongue,
Till death and glory raise the song.

2 The wings of ev'ry hour shall bear
Some thankful tribute to thine ear;
And ev'ry setting sun shall see
New works of duty done for thee.

3 Thy truth and justice I'll proclaim;
Thy bounty flows an endless stream;
Thy mercy swift; thine anger slow;
But dreadful to the stubborn foe.

4 Thy works with sov'reign glory shine,
And speak thy majesty divine:
Let Zion in her courts proclaim
The sound and honour of thy name.

5 Let distant times and nations raise
The long succession of thy praise;
And unborn ages make my song
The joy and labour of their tongue.

6 But who can speak thy wondrous deeds?
Thy greatness all our thoughts exceeds;
Vast and unsearchable thy ways;
Vast and immortal be thy praise.

PSALM 145. *Second Part.* C. M.

Ths goodness of God.

1 SWEET is the mem'ry of thy grace,
My God, my heav'nly King:
Let age to age thy righteousness
In sounds of glory sing.

2 God reigns on high, but not confines
His goodness to the skies;
Thro' the whole earth his bounty shines,
And ev'ry want supplies.

3 With longing eyes thy creatures wait
On thee for daily food;
Thy lib'ral hand provides their meat,
And fills their mouths with good.

4 How kind are thy compassions, Lord!
How slow thine anger moves!
But soon he sends his pard'ning word
To cheer the souls he loves.

5 Creatures, with all their endless race,
Thy pow'r and praise proclaim;
But saints that taste thy richer grace,
Delight to bless thy name.

Psalm 145. *Third Part.* c. m.

The mercy of God.

1 LET ev'ry tongue thy mercy speak,
Thou sov'reign Lord of all;
Thy strength'ning hands uphold the weak,
And raise the poor that fall.

2 When sorrow bows the spirit down,
Or virtue lies distrest
Beneath some proud oppressor's frown,
Thou giv'st the mourners rest.

3 The Lord supports our sinking days,
And guides our giddy youth:
Holy and just are all his ways,
And all his words are truth.

4 He knows the pain his servants feel;
He hears his children cry;
And their best wishes to fulfil,
His grace is ever nigh.

5 His mercy never shall remove
From men of heart sincere:
He saves the souls, whose humble love
Is join'd with holy fear.

6 His stubborn foes, his sword shall slay,
And pierce their hearts with pain;
But none, that serve the Lord, shall say
"They sought his aid in vain."

7 My lips shall dwell upon his praise,
And spread his fame abroad:
Let all the sons of Adam raise
The honours of their God.

PSALM 146. *First Part.* L. M.

Praise to God for his goodness and truth.

1 PRAISE ye the Lord: my heart shall [join
In work so pleasant, so divine;
Now while the flesh is my abode,
And when my soul ascends to God.

2 Praise shall employ my noblest pow'rs,
While immortality endures;
My days of praise shall ne'er be past,
While life, and thought, and being last.

3 Why should I make a man my trust?
Princes must die and turn to dust;
Their breath departs, their pomp and pow'r,
And thoughts all vanish in an hour.

4 Happy the man, whose hopes rely
On Israel's God; he made the sky:
And earth and seas, with all their train;
And none shall find his promise vain.

5 His truth forever stands secure;
He saves th' opprest, he feeds the poor;
He sends the lab'ring conscience peace,
And grants the pris'ner sweet release.

6 The Lord hath eyes to give the blind;
The Lord supports the sinking mind;
He helps the stranger in distress,
The widow and the fatherless.

7 He loves his saints, he knows them well,
But turns the wicked down to hell;
Thy God, O Zion, ever reigns;
Praise him in everlasting strains.

PSALM 146. *Second Part.* P. M.

Praise to God for his power, mercy and truth.

1 I'LL praise my Maker with my breath:
And when my voice is lost in death,
Praise shall employ my nobler pow'rs:
My days of praise shall ne'er be past
While life, and thought, and being last;
Or immortality endures.

2 Why should I make a man my trust?
Princes must die and turn to dust:
Vain is the help of flesh and blood;
Their breath departs, their pomp, and pow'r,
And thoughts, all vanish in an hour:
Nor can they make their promise good.

3 Happy the man whose hopes rely
On Israel's God; he made the sky,
And earth and seas, with all their train:
His truth forever stands secure;
He saves th' opprest, he feeds the poor;
And none shall find his promise vain.

4 The Lord hath eyes to give the blind;
The Lord supports the sinking mind;
He sends the lab'ring conscience peace;
He helps the stranger in distress,
The widow, and the fatherless;
And grants the pris'ner sweet release.

5 He loves his saints, he knows them well;
But turns the wicked down to hell:
Thy God, O Zion, ever reigns.
Let ev'ry tongue, let ev'ry age,
In this exalted work engage;
Praise him in everlasting strains.

6 I'll praise him while he lends me breath;
And when my voice is lost in death,
Praise shall employ my nobler pow'rs:
My days of praise shall ne'er be past,
While life, and thought, and being last,
Or immortality endures.

PSALM 147. *First Part.* L. M.

Providence and grace.

1 PRAISE ye the Lord: 'tis good to raise
Our hearts and voices in his praise:
His nature and his works invite
To make this duty our delight.

2 The Lord builds up Jerusalem,
And gathers nations to his name:
His mercy melts the stubborn soul,
And makes the broken spirit whole.

3 He form'd the stars, those heav'nly flames,
He counts their numbers, calls their names:
His wisdom's vast, and knows no bound,
A deep where all our thoughts are drown'd.

4 Great is our Lord, and great his might;
And all his glories infinite:
He crowns the meek, rewards the just,
And treads the wicked to the dust.

5 The saints are lovely in his sight:
On them he looks with great delight:
He sees their hope, he knows their fear,
And views, and loves his image there.

PSALM 147. *Second Part.* L. M.

Summer and Winter.

1 LET Zion praise the mighty God,
And make his honours known abroad

For sweet the joy our songs to raise,
And glorious is the work of praise.

2 Our children live secure and blest;
Our shores have peace, our cities rest;
He feeds our sons with finest wheat,
And adds his blessing to their meat.

3 The changing seasons he ordains,
The early and the latter rains;
His flakes of snow, like wool, he sends,
And thus the springing corn defends.

4 With hoary frost he strews the ground;
His hail descends with dreadful sound;
His icy bands the rivers hold,
And terror arms his wintry cold.

5 He bids the warmer breezes blow,
The ice dissolves, the waters flow;
But he hath nobler works and ways
To call his children to his praise.

6 Thro' all our coasts his laws are shown,
His gospel thro' the nation known:
He hath not thus reveal'd his word
To ev'ry land: Praise ye the Lord.

PSALM 147. *Third Part.* C. M.

The seasons of the year.

1 WITH songs and honours sounding loud
Address the Lord on high;
Around the heav'ns he spreads his cloud,
And waters veil the sky.

2 He sends his show'rs of blessings down
To cheer the plains below;
He makes the grass the mountains crown,
And corn in vallies grow.

3 He gives the grazing ox his meat,
He hears the raven's cry;
But man, who tastes his finest wheat,
Should raise his honours high.

4 His steady counsels change the face
Of the declining year;
He bids the sun cut short his race,
And wintry days appear.

5 His hoary frost, his fleecy snow,
Descend and clothe the ground:
The liquid streams forbear to flow,
In icy fetters bound.

6 When from his dreadful stores on high
He pours the rattling hail;
The wretch, that dares his God defy,
Shall find his courage fail.

7 He sends his word, and melts the snow;
The fields no longer mourn;
He calls the southern gales to blow,
And bids the spring return.

8 The changing wind, the flying cloud,
Obey his mighty word:
With songs and honours sounding loud,
Praise ye the sov'reign Lord.

PSALM 148. *First Part.* P. M.

Praise to God from all creatures.

1 YE tribes of Adam, join
With heav'n and earth and seas,
And offer notes divine
To your Creator's praise.
Ye holy throng of angels bright,
In worlds of light, begin the song.

2 Thou sun with dazzling rays,
And moon that rul'st the night,
Shine to your Maker's praise,
With stars of twinkling light.
His pow'r declare, ye floods on high,
And clouds, that fly in empty air.

3 The shining worlds above
In glorious order stand,
Or in swift courses move
By his supreme command.
He spake the word, and all their frame
From nothing came, to praise the Lord.

4 He mov'd the mighty wheels
In unknown ages past;
And each his word fulfils,
While time and nature last.
In diff'rent ways his works proclaim
His wondrous name, and speak his praise.

5 Let all the earth-born race,
And monsters of the deep;
The fish that cleave the seas,
Or in their bosom sleep;
From sea and shore their tribute pay,
And still display their Maker's pow'r.

6 Ye vapours, hail and snow,
Praise ye th' almighty Lord;
And stormy winds, that blow,
To execute his word.
When lightnings shine, or thunders roar,
Let earth adore his hand divine.

7 Ye mountains near the skies,
With lofty cedars there,

And trees of humbler size,
That fruit in plenty bear; [worms,
Beasts wild and tame, birds, flies, and
In various forms, exalt his name.

8 Ye kings, and judges, fear
The Lord, the sov'reign King;
And, while you rule us here,
His heav'nly honours sing:
Nor let the dream of pow'r and state
Make you forget his pow'r supreme.

9 Virgins, and youths, engage
To sound his praise divine,
While infancy and age
Their feebler voices join:
Wide as he reigns, his name be sung
By ev'ry tongue, in endless strains.

10 Let all the nations fear
The God that rules above;
He brings his people near,
And makes them taste his love:
While earth and sky attempt his praise,
His saints shall raise his honours high.

PSALM 148. *Second Part.* L. M.

Universal praise to God.

1 LOUD hallelujahs to the Lord, [dwell;
From distant worlds, where creatures
Let heav'n begin the solemn word,
And sound it dreadful down to hell.

2 The Lord, how absolute he reigns!
Let ev'ry angel bend the knee;
Sing of his love in heav'nly strains,
And speak how fierce his terrors be,

3 Mortals, can you refrain your tongue,
When nature all around you sings?
O for a shout from old and young,
From humble swains and lofty kings!

4 Wide as his vast dominion lies,
Make the Creator's name be known;
Loud as his thunder shout his praise,
And sound it lofty as his throne.

5 Jehovah! 'tis a glorious word!
O may it dwell on ev'ry tongue!
But saints, who best have known the Lord,
Are bound to raise the noblest song.

PSALM 149. C. M.

The triumph of believers.

1 ALL ye that love the Lord, rejoice,
And let your songs be new;
Amid the church with cheerful voice,
His later wonders show.

2 The Jews, the people of his grace,
Shall their Redeemer sing;
And Gentile nations join the praise,
While Zion owns her King.

3 The Lord takes pleasure in the just,
Whom sinners treat with scorn;
The meek, that lie despis'd in dust,
Salvation shall adorn.

4 Saints shall be joyful in their King,
Ev'n on a dying bed:
And, like the souls, in glory sing:
For God shall raise the dead.

5 Then his high praise shall fill their tongues,
Their hand shall wield the sword;

And vengeance shall attend their songs;
The vengeance of the Lord.

6 When Christ the judgment-seat ascends,
And bids the world appear;
Thrones are prepar'd for all his friends,
Who humbly lov'd him here.

7 Then shall they rule, with iron rod,
Nation's that dar'd rebel;
And join the sentence of their God,
On tyrants doom'd to hell.

8 The royal sinner bound in chains,
New triumphs shall afford:
Such honour for the saints remains;
Praise ye, and love the Lord.

PSALM 150. *First Part.* P. M.

Universal praise to the God of our salvation.

1 IN Zion's sacred gates,
Let hymns of praise begin;
Where acts of faith and love
With ceaseless beauty shine:
In mercy there, while God is known,
Before his throne, with songs appear.

2 In heav'n, his house on high,
Ye angels, lift your voice;
Let heav'nly harps resound,
And happy saints rejoice:
The glories sing, that ever shine,
With pomp divine, around your King.

3 His wondrous acts demand,
His wisdom and his grace,
The labours of our hands,
And transports of our praise

Rehearse his name to ev'ry shore,
Where'er his pow'r his works proclaim.

4 Let the trump's martial voice,
The timbrel's softer sound,
The organ's solemn peal,
United praise resound.
To swell the song with highest joy,
Let man employ his tuneful tongue.

PSALM 150. *Second Part.* L. M.

Hallelujah.

1 PRAISE ye the Lord; all nature join
In work and worship so divine:
Let heav'n and earth unite, and raise
High hallelujahs to his praise.

2 While realms of joy, and worlds around,
Their hallelujahs loud resound;
Let saints below, and saints above,
Exulting sing redeeming love.

3 As instruments well tun'd and strung,
We'll praise the Lord with heart and tongue;
While life remains, we'll loud proclaim
High hallelujahs to his name.

4 Beyond the grave, in nobler strains,
When freed from sorrow, sin, and pains,
Eternally the church will raise
High hallelujahs to his praise.

5 Praise the Father, Hallelujah;
Praise ye the Son, Hallelujah;
Praise the Spirit, Hallelujah;
THESE THREE ARE ONE, PRAISE YE THE LORD.

HYMNS.

I. DOCTRINAL AND PRACTICAL, ARRANGED AND NUMBERED AGREEABLY TO THE SECTIONS OF THE CATECHISM.

II. ADAPTED TO THE LORD'S SUPPER.

III. MISCELLANEOUS—TIMES AND SEASONS.

Rejoice in the Lord, O ye righteous; for praise is comely for the upright—Sing unto Him a new song.—*Psalm* xxxiii. 1, 3.

They sung as it were a new song before the throne—and no man could learn that song but the—redeemed from the earth.—*Revel.* xiv. 3.

Unto Him that loved us, and washed us from our sins in his own blood—to Him be glory and dominion for ever and ever. Amen. *Revel.* i. 5, 6.

My songs in the house of my pilgrimage.—*Psalm* cxix. 54

HYMNS.

DOCTRINAL AND PRACTICAL, ARRANGED AND NUMBERED AGREEABLY TO THE SECTIONS OF THE CATECHISM.

Hymn 1. *First Part.* C. M.

Our only comfort in life and death.

1 SUBSTANTIAL comfort will not grow
In nature's barren soil;
All we can boast, till Christ we know,
Is vanity and toil.

2 But where the Lord has planted grace,
And made his glories known;
There fruits of heav'nly joy and peace
Are found, and there alone.

3 A bleeding Saviour seen by faith;
A sense of pard'ning love;
A hope, that triumphs over death,
Give joys like those above.

4 To take a glimpse within the veil;
To know that God is mine;
Are springs of joy, that never fail,
Unspeakable! divine!

5 These are the joys, which satisfy,
And sanctify the mind:
Which make the spirit mount on high,
And leave the world behind.

6 No more, believers, mourn your lot;
But since you are the Lord's,
Resign to them, that know him not,
Such joys as earth affords.

HYMN 1. *Second Part.* L. M.

In life and death I belong to Christ.

1 LET thoughtless thousands choose the road,
That leads the soul away from God;
This happiness, dear Lord, be mine,
To live and die entirely thine.

2 On Christ, by faith, my soul would live,
From him, my life, my all receive:
To him devote my fleeting hours;
Serve him alone with all my pow'rs.

3 Christ is my everlasting all,
To him I look, on him I call;
He ev'ry want will well supply,
In time, and thro' eternity.

4 Soon will the Lord, my life, appear;
Soon shall I end my trials here;
Leave sin and sorrow, death and pain:
To live is Christ—to die is gain.

HYMN 1. *Third Part.* C. M.

The Christian's experience.

1 NO strength of nature can suffice
To serve the Lord aright;
And what she has, she misapplies,
For want of clearer light.

2 How long beneath the law I lay
In bondage and distress:

I toil'd the precept to obey,
But toil'd without success.

3 Then all my servile works were done
A righteousness to raise;
Now freely chosen in the Son,
I freely choose his ways.

4 To see the law by Christ fulfill'd,
And hear his pard'ning voice,
Will change a slave into a child,
And duty into choice.

5 "What shall I do," was once the word,
"That I may worthier grow?
"What shall I render to the Lord?"
Is my enquiry now.

6 I've seen how great my mis'ry is,
And mourn'd my helpless case;
I've found in Christ a righteousness,
And praise him for his grace.

HYMN 1. *Fourth Part.* L. M.

The good old way.

1 THE righteousness, th' atoning blood
Of Jesus is the way to God;
O! may we then no longer stray,
But come to Christ, the good old way.

2 The prophets and apostles too
Pursu'd this path while here below;
We therefore will, without dismay,
Thus walk in Christ, the good old way.

3 With faith and love, and holy care,
In this dear way, I'll persevere;
And when I die, triumphant say,
This is the right, the good old way.

Hymn 2. *First Part.* L. M.

The Law.

1 THUS saith the first, the great command,
" Let all thy inward pow'rs unite
" To love thy Maker and thy God,
" With utmost vigour and delight.

2 " Then shall thy neighbour, next in place,
" Share thine affections and esteem;
" And let thy kindness to thyself
" Measure, and rule thy love to him."

3 The substance this, that Moses spoke,
This did the prophets preach and prove:
For want of this the law is broke;
The law demands a perfect love.

4 But O how base our passions are!
This holy law we can't fulfil:
Regenerate our souls, O Lord!
Or we shall ne'er perform thy will.

Hymn 2. *Second Part.* S. M.

The law is spiritual.

1 THE law of God is just,
A strict and holy way;
And he, that would escape the curse,
Must all the law obey.

2 Not one vain thought must rise,
Not one unclean desire;
He must be holy, just, and wise,
Who keeps the law entire.

3 If in one point he fail,
In thought or word or deed,
The curses of the law prevail,
And rest upon his head.

4 I tremble and confess;
O God! I am accurs'd;
Guilty, I fall before thy face,
And own thy sentence just.

5 But does the curse still rest
Upon my guilty head?—
No—Jesus—let his name be blest!
Hath borne it in my stead.

6 He hath fulfill'd the law;
Obtain'd my peace with God:
Hence doth my soul her comforts draw,
And leave her heavy load.

HYMN 2. *Third Part.* C. M.

Conviction of sin by the law.

1 LORD, how secure my conscience was,
And felt no inward dread!
I was alive without the law,
And thought my sins were dead.

2 My hopes of heav'n were firm and bright;
But since the precept came
With a convincing pow'r and light,
I find how vile I am.

3 My guilt appear'd but small before,
Till, terribly I saw,
How perfect, holy, just, and pure,
Was thine eternal law.

4 Then felt my soul the heavy load,
My sins reviv'd again;
I had provok'd a dreadful God,
And all my hopes were slain.

5 My God, I cry with ev'ry breath
For grace and pow'r to save;

To break the yoke of sin and death,
And thus redeem the slave.

Hymn 2. *Fourth Part.* C. M.

Conviction of misery by the law.

1 VAIN are the hopes the sons of men
On their own works have built:
Their hearts by nature are unclean,
And all their actions guilt.

2 Let Jew and Gentile stop their mouths,
Without a murm'ring word,
And the whole race of Adam stand
Guilty before the Lord.

3 In vain we ask God's righteous law
To justify us now;
Since to convince, and to condemn,
Is all the law can do.

4 Jesus, how glorious is thy grace,
When in thy name we trust!
Our faith receives a righteousness
That makes the sinner just.

Hymn 3. *First Part.* L. M.

God created man good, and after his own image.

1 ADAM in Paradise was plac'd,
Our nat'ral and our fed'ral head;
With holiness and wisdom grac'd,
In his Creator's image made.

2 Bless'd with the joys of innocence,
Upright and happy, firm he stood;
Till he debas'd himself to sense,
And ate of the forbidden food.

3 His soul at first, a holy flame,
Was kindled by his Maker's breath;

But stung by sin, it soon became
The seat of darkness, strife, and death.

Hymn 3. *Second Part.* c. m.

Original sin.

1 NOW back with humble shame we look
On our original;
How is our nature dash'd and broke
In our first father's fall!

2 To all that's good, averse, and blind,
But prone to all that's ill;
What dreadful darkness veils our mind!
How obstinate our will!

3 Conceiv'd in sin, O wretched state
Before we draw our breath,
The first young pulse begins to beat
Depravity and death.

4 Wild and unwholesome as the root,
Will all the branches be:
How can we hope for living fruit
From such a deadly tree?

5 What mortal pow'r from things unclean
Can pure productions bring?
Who can command a vital stream
From an infected spring?

6 Yet, mighty God, thy wondrous love
Can make our nature clean;
While Christ and grace prevail above
The tempter, death, and sin.

7 The second Adam can restore
The ruins of the first;
Hosanna to that sov'reign pow'r,
That new creates our dust!

Hymn 3. *Third Part.* C. M.

We are corrupt and incapable of doing good.

1 SIN, like a venomous disease,
Infects our vital blood;
The only help is sov'reign grace,
The sole physician, God.

2 Our beauty and our strength are fled,
And we draw near to death;
But Christ, the Lord, recals the dead
With his almighty breath.

3 Madness, by nature, reigns within;
The passions burn and rage;
Till God's own Son, with skill divine,
The inward fire assuage.

4 We lick the dust, we grasp the wind,
And solid good despise:
Such is the folly of the mind,
Till Jesus make us wise.

5 We give our souls the wounds, they feel;
We drink the pois'nous gall,
And rush with fury down to hell;
But grace prevents the fall.

6 The man, possess'd among the tombs,
Cuts his own flesh, and cries;
He foams and raves, till Jesus comes:
Then the foul spirit flies.

Hymn 3. *Fourth Part.* C. M.

We must be born again.

1 OUR nature's totally deprav'd;
The heart a sink of sin:
Without a change we can't be sav'd;
We must be born again.

2 That, which is born of flesh, is flesh,
And flesh it will remain;
Then marvel not that Jesus saith,
"Ye must be born again."

3 Spirit of life, thy grace impart,
And breathe on sinners slain:
Bear witness, Lord, in ev'ry heart,
That we are born again.

4 Dear Saviour, let us now begin
To trust and love thy word;
And, by forsaking ev'ry sin,
Prove we are born of God.

HYMN 3. *Fifth Part.* S. M.

Vital union to Christ in regeneration.

1 DEAR Saviour, we are thine
By everlasting bands:
Our names, our hearts, we would resign,
And souls, into thy hands.

2 Accepted for thy sake,
And justified by faith,
We of thy righteousness partake,
And find in thee our life.

3 To thee we still would cleave,
With ever growing zeal;
If millions tempt us Christ to leave,
O let them ne'er prevail.

4 Thy spirit shall unite
Our souls to thee our head:
Shall form us to thy image bright,
That we thy paths may tread.

5 Death may our souls divide
From these abodes of clay;

But love shall keep us near thy side,
Thro' all the gloomy way.

6 Since Christ and we are one,
Why should we doubt or fear?
Since he in heav'n hath fix'd his throne;
He'll fix his members there.

HYMN 4. *First Part.* P. M.

The perfections of God.

1 THE Lord Jehovah reigns,
His throne is built on high;
The garments he assumes,
Are light and majesty.
His glories shine with beams so bright,
No mortal eye can bear the sight.

2 The thunders of his hand
Keep the wide world in awe;
His wrath and justice stand
To guard his holy law:
And where his love resolves to bless,
His truth confirms and seals the grace.

3 Thro' all his perfect works
Surprising wisdom shines;
Confounds the pow'rs of hell,
And breaks their curs'd designs:
Strong is his arm, and shall fulfil
His great decrees, his sov'reign will.

4 And can this mighty King
Of glory condescend?
And will he write his name,
My Father and my Friend?
I love his name, I love his word;
Join all my pow'rs, and praise the Lord.

Hymn 4. *Second Part.* L. M.

The justice of God.

1 ETERNAL King! the greatest, best,
For ever glorious, ever blest;
The great I AM, Jehovah, Lord,
By seraphim and saint ador'd.

2 Justice, the firm foundation lays,
Of all thy laws, thy works, and ways:
Obedient souls will ever find
A God that's faithful, loving, kind.

3 But he who sins, becomes accurs'd,
Or God would be no longer just;
Curs'd is the man, who dares withdraw
Obedience from thy holy law.

4 Where then, great God, or how shall we
Approach thy dreadful majesty!
Thy sacred law we oft have broke,
And stand obnoxious to thy stroke.

5 But O thou holy, just, and true!
Tho' justice must have all its due,
Thou canst be just, yet justify
The soul, that doth on Christ rely.

6 O boundless wisdom, love and pow'r!
Thy matchless mercy we adore,
That found out this amazing plan,
To save thy ruin'd creature, man.

7 We plead the suff'rings of thy Son,
We plead his righteousness alone;
He bore the curse, whence thou art just
In pard'ning those, who were accurs'd.

HYMN 4. *Third Part.* L. M.

Justice and mercy united.

1 INFINITE grace: and can it be [low!
That heav'ns supreme should stoop so
A wretch to visit, vile, like me;
One who has been his bitt'rest foe!

2 Can holiness and wisdom join,
With truth, with justice, and with grace,
To make eternal blessings mine,
And sin, with all its guilt, erase?

3 O love! beyond conception great,
That form'd the vast stupendous plan!
Where all divine perfections meet
To reconcile rebellious man!

3 There wisdom shines in fullest blaze,
And justice all her rights maintains!
Astonish'd angels stoop to gaze,
While mercy o'er the guilty reigns.

5 Yes, mercy reigns, and justice too;
In Christ harmoniously they meet:
He paid to justice all her due,
And now he fills the mercy-seat.

6 Such are the wonders of our God,
And such th' amazing depths of grace:
To save, from wrath's vindictive rod,
The chosen sons of Adam's race.

7 With grateful songs, then let our souls
Surround our gracious Father's throne;
And all between the distant poles
His truth and mercy ever own.

Hymn 5. *First Part.* L. M.

A Saviour is necessary.

1 ENSLAV'D by sin, and bound in chains
Beneath its dreadful tyrant sway,
And doom'd to everlasting pains,
We wretched guilty captives lay.

2 Nor can our arm procure our peace;
Nor will the world's collected store
Suffice to purchase our release:
A thousand worlds were all too poor.

3 A Saviour, man, and mighty God,
A glorious ransom must procure;
Justice divine demands his blood;
And nothing less can life insure.

4 Jesus the man, the mighty God,
This all-sufficient ransom paid:
The Mediator's precious blood
For wretched sinners has been shed.

5 Jesus the sacrifice became,
To rescue guilty souls from hell;
The spotless, bleeding, dying Lamb
Beneath avenging justice fell.

6 Amazing justice! love divine!
O may our grateful hearts adore
The matchless grace; nor yield to sin,
Nor wear its cruel fetters more!

Hymn 5. *Second Part.* C. M.

Saviour.

1 THE Saviour! O what endless charms
Dwell in the blissful sound!
Its influ'nce ev'ry fear disarms,
And spreads sweet comfort round

2 Here pardon, life, and joys divine,
In rich effusion flow,
For guilty rebels lost in sin,
And doom'd to endless woe.

3 Th' almighty former of the skies
Stoop'd to our vile abode!
While angels view'd, with wond'ring eyes
And hail'd th' incarnate God.

4 O the rich depths of love divine,
Of bliss a boundless store!
Dear Saviour, let me call thee mine;
I cannot wish for more.

5 On thee alone my hope relies,
Beneath thy cross I fall;
My Lord, my life, my sacrifice,
My Saviour, and my all.

HYMN 5. *Third Part.* C. M.

Salvation.

1 SALVATION! O melodious sound
To wretched dying men!
Salvation, that from God proceeds,
And leads to God again.

2 Rescu'd from hell's eternal gloom,
From fiends, and fires, and chains:
Rais'd to a paradise of bliss,
Where love triumphant reigns!

3 But may a poor bewilder'd soul,
Sinful and weak as mine,
Presume to raise a trembling eye
To blessings so divine?

4 The lustre of so bright a bliss,
My feeble heart o'erbears;

And unbelief almost perverts
The promise into fears.

5 My Saviour God, no voice, but thine,
These dying hopes can raise;
Speak thy salvation to my soul,
And turn my prayer to praise.

HYMN 6. *First Part.* L. M.

Jesus is God and man.

1 ERE the blue heav'ns were stretch'd abroad,
From everlasting was the Word:
With God he was; the Word was God,
And must divinely be ador'd.

2 By his own pow'r all things were made;
By him supported all things stand;
He is the whole creation's head,
And angels fly at his command.

3 Ere sin was born, or satan fell,
He led the host of morning stars:
His generation who can tell,
Or count the number of his years!

4 But lo! he leaves those heav'nly forms:
The word descends and dwells in clay,
That he may converse hold with worms,
Drest in such feeble flesh as they.

5 Mortals with joy beheld his face,
Th' eternal Father's only Son:
How full of truth, how full of grace,
When thro' his flesh the Godhead shone!

6 The angels leave their high abode,
To learn new myst'ries here, and tell
The love of our descending God,
The glories of Immanuel.

Hymn 6. *Second Part.* L. M.

Immanuel.

1 ALL hail, thou great Immanuel!
Thy love, thy glory, who can tell?
Angel's, and all the heav'nly host,
Are in the boundless prospect lost.

2 Mortals, with reverential songs,
Take this dear name upon your tongues;
With holy fear, attempt his praise,
In solemn, yet triumphant, lays.

3 Among a thousand forms of love,
In which he shines and smiles above;
This with peculiar joy we view,
He's David's root and offspring too.

4 There Jesus, in the glorious plan,
Shines, the great God, the wondrous man!
As God, the root of all our bliss,
As man, the branch of righteousness.

5 All hail, thou dear redeeming Lord!
All hail, thou co-essential Word!
All hail, thou Root and Branch divine!
All hail, and be the glory thine!

Hymn 6. *Third Part.* L. M.

Types and prophecies fulfilled in Christ.

1 BEHOLD the woman's promis'd seed!
Behold the great Messiah come!
Behold the prophets all agreed
To give him the superior room!

2 Abra'm, the saint, rejoic'd of old,
When visions of the Lord he saw;
Moses, the man of God, foretold
This great fulfiller of his law.

3 The types bore witness to his name,
Obtain'd their chief design, and ceas'd:
The incense and the bleeding lamb,
The ark, the altar, and the priest.

4 Predictions in abundance meet,
To join their blessings on his head;
Jesus, we worship at thy feet,
And nations own the promis'd seed.

HYMN 6. *Fourth Part.* L. M.

The gospel of Christ.

1 GOD, in the gospel of his Son,
Makes his eternal counsels known;
'Tis here his richest mercy shines,
And truth is drawn in fairest lines.

2 Here sinners of a humble frame
May taste his grace, and learn his name;
'Tis writ in characters of blood,
Severely just, immensely good.

3 Here Jesus, in ten thousand ways,
His soul attracting charms diplays;
Recounts his poverty and pains,
And tells his love in melting strains.

4 Wisdom its dictates here imparts,
To form our minds, to cheer our hearts:
Its influ'nce makes the sinner live,
It bids the drooping saint revive.

5 Our raging passions it controls,
And comfort yields to contrite souls;
It brings a better world in view,
And guides us all our journey through.

6 May this blest volume ever lie
Close to my heart, and near mine eye;

Till life's last hour my soul engage,
And be my chosen heritage.

HYMN 7. *First Part.* S. M.

All men are not saved.

1 DESTRUCTION's dang'rous road,
What multitudes pursue!
While that, which leads the soul to God,
Is known or sought by few.

2 Believers enter in
By Christ, the living door;
But they, who will not leave their sin,
Must perish evermore.

3 If self must be denied,
And sin forsaken quite;
They rather choose the way that's wide,
And strive to think it right.

4 Encompass'd by a throng,
On numbers they depend;
They think so many can't be wrong,
And miss a happy end.

5 But numbers are no mark
That men will right be found:
A few were sav'd in Noah's ark,
For many millions drown'd.

6 Obey the gospel call,
And enter while you may;
The flock of Christ remains still small,
And none are safe, but they.

7 Lord, open sinners' eyes,
Their awful state to see;
And make them, ere the storm arise,
To thee for safety flee.

HYMN. 7. *Second Part.* S. M.

Faith.

1 FAITH!—'tis a precious grace,
Where'er it is bestow'd;
It boasts of a celestial birth,
And is the gift of God.

2 Jesus it owns a King,
An all-atoning Priest;
It claims no merit of its own,
But finds it all in Christ.

3 To him it leads the soul,
When fill'd with deep distress;
Appropriates his precious blood,
And trusts his righteousness.

4 Since 'tis thy work alone,
And that divinely free;
Lord, send the spirit of thy Son
To work this faith in me.

HYMN 7. *Third Part.* C. M.

A living faith.

1 MISTAKEN souls! that dream of heav'n,
And make their empty boast
Of inward joys, and sins forgiv'n,
While they are slaves to lust.

2 Vain are our fancies, airy flights,
If faith be cold and dead:
None, but a living pow'r, unites
To Christ the living head.

3 'Tis faith, that changes all the heart;
'Tis faith, that works by love;

That bids all sinful joys depart,
And lifts the thoughts above.

4 'Tis faith, that conquers earth and hell
By a celestial pow'r:
This is the grace that shall prevail
In the decisive hour.

5 Faith must obey her Father's will,
As well as trust his grace;
A pard'ning God is jealous still
For his own holiness.

6 When from the curse he sets us free,
He makes our natures clean;
Nor would he send his Son to be
The minister of sin.

7 His spirit purifies our frame,
And seals our peace with God;
Jesus and his salvation came
By water and by blood.

HYMN 7. *Fourth Part.* P. M.

I will trust and not be afraid.

1 BEGONE unbelief,
My Saviour is near;
And for my relief
Will surely appear:
By prayer let me wrestle, and he will perform;
With Christ in the vessel, I smile at the storm.

2 Tho' dark be my way,
Since he is my guide,
'Tis mine to obey,
'Tis his to provide:
Tho' cisterns be broken, and creatures all fail,
The word, he has spoken, shall surely prevail.

3 His love, in time past,
  Forbids me to think
  He'll leave me at last,
  In trouble to sink:
Each sweet Ebenezer, I have in review,
Confirms his good pleasure to help me quite
  through.

4 Determin'd to save,
  He watch'd o'er my path;
  When, satan's blind slave,
  I sported with death:
And can he have taught me to trust in his
  name, [shame?
And thus far have brought me, to put me to

5 Why should I complain
  Of want or distress,
  Temptation or pain?
  He told me no less:
The heirs of salvation, I know from his word,
Thro' much tribulation, must follow the Lord.

6 How bitter that cup
  No heart can conceive,
  Which he drank quite up,
  That sinners might live! [mine;
His way was much rougher, and darker than
Did Jesus thus suffer, and shall I repine?

7 Since, all that I meet,
  Shall work for my good;
  The bitter is sweet,
  The med'cine is food:
Tho' painful at present, 'twill cease before
  long, [song!
And then, O how pleasant the conqueror's

Hymn 8. *First Part.* L. M.

The holy Trinity.

1 THERE is one God, and only one;
No rivals can his essence share;
He is Jehovah, he alone,
And with the Lord none can compare.

2 His works, thro' all this wondrous frame,
Express the Maker's vast designs:
They bear the impress of his name;
In ev'ry part his wisdom shines.

3 If in his works such wonders rise,
How much more wonderful is he!
Whose nature's fill'd with mysteries;
His being One, his person Three.

4 What finite pow'r with ceaseless toil,
Can comprehend th' eternal mind?
Or, who th' almighty Three and One,
By searching to perfection find?

5 Angels and men in vain may raise
Harmonious, their adoring songs;
The lab'ring thoughts sink down oppress,
And praises die upon their tongues.

6 Yet would I lift my trembling voice,
Th' eternal Three in One to sing;
And mingling faith, while I rejoice,
My humble, grateful tribute bring.

7 All glory to th' eternal Three,
The sacred undivided One:
To Father, Son, and Spirit be
Co-equal praise, and honours done

Hymn 8. *Second Part.* L. M.

The triune God, the God of our salvation.

1 LONG ere the sun began his days,
Or moon shot forth her silver rays,
Salvation's scheme was fixt, 'twas done
In cov'nant by the Three in One.

2 The Father spake, the Son replied,
The Spirit with them both complied:
Grace mov'd the cause for saving man;
And wisdom drew the noble plan.

3 The Father chose his only Son
To die for sins, that man had done;
Immanuel to the choice agreed,
And thus secur'd a num'rous seed.

4 He sends his Spirit from above
To call the objects of his love;
Not one shall perish nor be lost:
He bought them dear; his blood they cost.

5 What high displays of sov'reign grace!
What love to save a ruin'd race!
My soul, adore his lovely name,
By whom thy free salvation came.

Hymn 8. *Third Part.* C. M.

A song of praise to the Holy Trinity.

1 LET them neglect thy glory, Lord,
Who never knew thy grace;
But our loud songs shall still record
The wonders of thy praise.

2 We raise our shouts, O God, to thee,
And send them to thy throne;
All glory to th' united Three,
The undivided One.

3 'Twas he, (and we'll adore his name)
That form'd us by a word;
'Tis he, restores our ruin'd frame;
Salvation to the Lord!

4 Hosanna! let the earth and skies
Repeat the joyful sound!
Rocks, hills and vales reflect the voice
In one eternal round.

HYMN 9. *First Part.* L. M.

God the Father, the almighty Creator.

1 ALMIGHTY God we praise, and own
Thee our Creator, King alone;
All things were made to honour thee,
O Father of eternity!

2 To thee all angels loudly cry,
The heav'ns and all the pow'rs on high,
Cherubs and seraphims proclaim,
And cry, thrice holy to thy name.

3 Lord God of hosts, thy presence bright
Fills heav'n and earth with beauteous light;
Th' apostles' happy company,
And ancient prophets all praise thee.

4 The crowned martyrs' noble host,
The holy church in ev'ry coast,
Their Maker, for their Father own,
Now reconcil'd in Christ his Son.

HYMN 9. *Second Part.* C. M.

Creation.

1 LORD, when our raptur'd thought sur-
Creation's beauties o'er, [veys
All nature joins to teach thy praise,
And bid our souls adore.

2 Where'er we turn our gazing eyes,
Thy radiant footsteps shine;
Ten thousand pleasing wonders rise,
And speak their source divine.

3 The living tribes of countless forms,
In earth, and sea, and air,
The meanest flies, the smallest worms,
Almighty pow'r declare.

4 Thy wisdom, pow'r, and goodness, Lord!
In all thy works appear:
And, O! let man thy praise record,
Man, thy distinguish'd care.

5 From thee the breath of life he drew;
That breath thy pow'r maintains:
Thy tender mercy, ever new,
His brittle frame sustains.

6 Yet nobler favours claim his praise,
Of reason's light possess'd;
By revelation's brightest rays,
Still more divinely blest.

HYMN 9. *Third Part.* C. M.

God our preserver.

1 LET others boast how strong they be,
Nor death nor danger fear;
While we confess, O Lord! to thee,
What feeble things we are.

2 Fresh as the grass our bodies stand,
And flourish bright and gay;
A blasting wind sweeps o'er the land,
And fades the grass away.

3 Our life contains a thousand springs,
And dies if one be gone:

Strange! that a harp of thousand strings
Should keep in tune so long.

4 But 'tis our God, supports our frame,
The God, that form'd us first:
Salvation to th' almighty Name
That rear'd us from the dust.

5 While we have breath, or life, or tongues,
Our Maker we'll adore:
His Spirit moves our heaving lungs,
Or they would breathe no more.

HYMN 9. *Fourth Part.* L. M.

My times are in thine hand.

1 RESISTLESS Sov'reign of the skies,
Immensely great! immensely wise!
My times are all within thy hand;
And all events at thy command.

2 His great decree, who form'd the earth,
Hath fix'd my first and second birth:
My parents, native place, and time,
Were all assign'd to me by him.

3 'Twas God, that form'd me in the womb,
And he shall guide me to the tomb;
My times shall all for ever be
Order'd by his all-wise decree.

4 My times of sickness and of health,
My times of penury and wealth,
My times of trial and of grief,
My times of triumph and relief.

5 Sad times the tempter's pow'r to prove,
Blest times to taste a Saviour's love,
Must all begin, and last, and end,
As best shall please my God and Friend.

6 Tho' plagues and deaths around me fly,
Till he commands I cannot die :
No ; not a single shaft can hit,
Till God, who guards my life, sees fit.

7 O thou tremendous, wise and just !
In thy kind hands my life I trust ;
Yea, had I somewhat dearer still,
It should be thine, and at thy will.

8 May I, at all times, own thy hand,
And still to thee surrender'd stand ;
Convinc'd that thou art God alone,
May I and mine be all thy own.

9 Thee, Lord, at all times will I bless,
For, having thee, I all possess ;
Nor can I e'er bereaved be,
Since thou wilt never part with me.

HYMN 9. *Fifth Part.* L. M.

We rely on God our Father.

1 BENEATH a num'rous train of ills,
Our feeble flesh and heart may fail ;
Yet shall our hope in thee, our God,
O'er ev'ry gloomy fear prevail.

2 Parent and Husband, Guard and Guide,
Thou art each tender name in one ;
On thee we cast our heavy cares,
And comfort seek from thee alone.

3 Our Father, God, to thee we look,
Our Rock, our Portion, and our Friend ;
And on thy cov'nant love and truth,
Our sinking souls shall still depend,

Hymn 10. *First Part.* L. M.

Wisdom of providence.

1 WAIT, O my soul, thy Maker's will:
Tumultuous passions, all be still!
Nor let a murm'ring thought arise;
His providence and ways are wise.

2 He in the thickest darkness dwells,
Performs his work, the cause conceals;
But tho' his methods are unknown,
Judgment and truth support his throne.

3 In heav'n, and earth, and air and seas,
He executes his firm decrees;
And by his saints it stands confest,
That what he does is ever best.

4 Wait then, my soul, submissive wait;
Prostrate before his awful seat;
And 'midst the terrors of his rod,
Trust in a wise and gracious God.

Hymn 10. *Second Part.* C. M.

The mysteries of providence.

1 GOD moves in a mysterious way,
His wonders to perform;
He plants his footsteps in the sea.
And rides upon the storm.

2 Deep in unfathomable mines
Of never-failing skill,
He treasures up his bright designs,
And works his sov'reign will.

3 Ye fearful saints, fresh courage take,
The clouds, ye so much dread,
Are big with mercy, and shall break
In blessings on your head.

4 Judge not the Lord by feeble sense;
But trust him for his grace:
Behind a frowning Providence,
He hides a smiling face.

5 His purposes will ripen fast,
Unfolding ev'ry hour;
The bud may have a bitter taste;
But sweet will be the flow'r.

6 Blind unbelief is sure to err,
And scan his work in vain;
God is his own interpreter,
And he will make it plain.

HYMN 10. *Third Part.* P. M.

The Lord will provide.

1 THO' troubles assail,
And dangers affright;
Tho' friends should all fail,
And foes all unite:
Yet one thing secures us,
Whatever betide;
The scriptures assure us,
The Lord will provide.

2 The birds without barn
Or store-house, are fed;
From them let us learn
To trust for our bread:
His saints what is fitting
Shall ne'er be denied;
So long as 'tis written,
The Lord will provide.

3 We may, like the ships,
By tempests be tost

On perilous deeps,
But cannot be lost :
Tho' satan enrages
The wind and the tide,
The promise engages,
The Lord will provide.

4 His call we obey,
Like Abra'm of old,
Not knowing our way,
But faith makes us bold ;
For tho' we be strangers,
We have a good guide,
And trust in all dangers,
The Lord will provide.

5 When satan appears
To stop up our path,
And fill us with fears,
We triumph by faith :
He cannot take from us,
Tho' oft he has tried,
This heart-cheering promise,
The Lord will provide.

6 He tells us we're weak,
Our hope is in vain ;
The good, that we seek,
We ne'er shall obtain ;
But when such suggestions
Our spirits have plied,
This answers all questions,
The Lord will provide.

7 No strength of our own,
Or goodness we claim,

Yet since we have known
The Saviour's great name ;
In this our strong tow'r
For safety we hide :
The Lord is our pow'r,
The Lord will provide.

3 When life sinks apace,
And death is in view,
This word of his grace
Shall comfort us through :
No fearing or doubting,
With Christ on our side,
We hope to die shouting,
The Lord will provide.

HYMN 10. *Fourth Part.* C. M.

The blessings of providence.

1 ALMIGHTY Father, gracious Lord,
Kind Guardian of my days,
Thy mercies let my heart record,
In songs of grateful praise.

2 In life's first dawn, my tender frame
Was thy indulgent care ;
Long ere I could pronounce thy name,
Or breathe the infant prayer.

3 Around my path what dangers rose !
What snares spread all my road !
No pow'r could guard me from my foes,
But my Preserver, God.

4 How many blessings round me shone,
Where'er I turn'd mine eye !
How many past, almost unknown,
Or unregarded, by !

5 Each rolling year new favours brought
From thy exhaustless store;
But ah! in vain my lab'ring thought
Would count thy mercies o'er.

6 While sweet reflection, thro' my days
Thy bounteous hand would trace;
Still dearer blessings claim my praise,
The blessings of thy grace.

7 Yes, I adore thee, gracious Lord,
For favours more divine;
That I have known thy sacred word,
Where all thy glories shine.

8 Lord, when this mortal frame decays,
And ev'ry weakness dies,
Complete the wonders of thy grace,
And raise me to the skies.

9 Then shall my joyful pow'rs unite
In more exalted lays;
And join the happy sons of light
In everlasting praise.

HYMN 10. *Fifth Part.* C. M.

It is well.

1 IT shall be well, let sinners know,
With those, who love the Lord;
His saints have always found it so,
When resting on his word.

2 Peace, then, ye chasten'd sons of God,
Why let your sorrows swell?
Wisdom directs your Father's rod—
His word says, it is well.

3 Tho' you may trials sharp endure,
From sin, or death, or hell;

Your heav'nly Father's love is sure,
And therefore, it is well.

4 Soon will your sorrows all be o'er,
And you shall sweetly tell,
On Canaan's calm and pleasant shore,
That all at last is well.

HYMN 10. *Sixth Part.* C. M.

Submission.

1 SUBMISSIVE to thy will, my God,
I all to thee resign;
And bow before thy chast'ning rod—
I mourn, but not repine.

2 Why should my foolish heart complain,
When wisdom, truth, and love
Direct the stroke, inflict the pain,
And point to joys above?

3 How short are all my suff'rings here,
How needful ev'ry cross;
Away, my unbelieving fear,
Nor call my gain, my loss.

4 Then give, dear Lord, or take away,
I'll bless thy sacred name;
My Jesus, yesterday, to-day,
Forever is the same!

HYMN 11. *First Part.* C. M.

Jesus.

1 I'M not asham'd to own my Lord,
Nor to defend his cause;
Maintain the honour of his word,
The glory of his cross.

2 Jesus, my God! I know his name,
His name is all my trust:

Nor will he put my soul to shame,
Nor let my hope be lost.

3 Firm, as his throne, his promise stands,
And he can well secure
What I've committed to his hands,
Till the decisive hour.

4 Then will he own my worthless name
Before his Father's face;
And in the new Jerusalem
Appoint my soul a place.

HYMN 11. *Second Part.* C. M.

The name of Jesus.

1 HOW sweet the name of Jesus sounds
In a believer's ear!
It sooths his sorrows, heals his wounds,
And drives away his fear.

2 It makes the wounded spirit whole,
And calms the troubled breast;
'Tis manna to the hungry soul,
And to the weary rest.

3 Dear name! the rock on which I build,
My shield and hiding place;
My never failing treas'ry fill'd
With boundless stores of grace.

4 JESUS! my Shepherd, Husband, Friend,
My Prophet, Priest, and King;
My Lord, my Life, my Way, my End;
Accept the praise I bring.

5 Weak is the effort of my heart,
And cold my warmest thought;
But when I see thee as thou art,
I'll praise thee as I ought.

6 Till then, I would thy love proclaim
With ev'ry fleeting breath;
And may the music of thy name
Refresh my soul in death.

HYMN 11. *Third Part.* L. M.

Jesus the gift of God.

1 JESUS, my love, my chief delight,
For thee I long, for thee I pray;
Amid the shadows of the night,
Amid the bus'ness of the day.

2 When shall I see thy smiling face,
Which I thro' faith, have often seen?
Arise, thou Sun of Righteousness,
Dispel the clouds that intervene.

3 Thou art the glorious gift of God,
To sinners weary and distrest;
The first of all his gifts bestow'd,
And certain pledge of all the rest.

4 Now I can say this gift is mine,
I'll tread the world beneath my feet;
No more at pain or want repine,
Nor envy the rich sinner's state.

5 This precious jewel let me keep,
And lodge it deep within my heart;
At home, abroad, awake, asleep,
It never shall from thence depart.

HYMN 11. *Fourth Part.* L. M.

Jesus the only Saviour.

1 JESUS, the spring of joys divine,
Whence all our hopes and comforts [flow
Jesus, no other name, but thine,
Can save us from eternal woe.

2 In vain would boasting reason find
The way to happiness and God;
Her weak directions leave the mind
Bewilder'd in a dubious road.

3 No other name will heav'n approve;
Thou art the true, the living way,
Ordain'd by everlasting love,
To the bright realms of endless day.

4 Safe lead us thro' this world of night,
And bring us to the blissful plains,
The regions of unclouded light,
Where perfect joy for ever reigns.

HYMN 11. *Fifth Part.* L. M.

I love Jesus.

1 THE wond'ring world inquires to know
Why I should love my Jesus so:
"What are his charms," say they, "above
"The objects of a mortal love?"

2 All-over glorious is my Lord,
He must be lov'd and yet ador'd;
His worth if all the nations knew,
Sure the whole earth would love him too.

3 The Love of Christ is strong as death,
He seal'd it with his latest breath;
My love to him, secur'd by grace,
No pains nor doubts can e'er deface.

4 What can destroy, what separate
A love so pure, so free, so great?
In heav'n both faith and hope subside
But love forever will abide.

Hymn 12. *First Part.* C. M.

The Offices of Christ.

1 WE bless the Prophet of the Lord,
That comes with truth and grace;
Jesus, thy spirit, and thy word,
Shall lead us in thy ways.

2 We rev'rence our High-Priest above,
Who offer'd up his blood,
And lives to carry on his love,
By pleading with our God.

3 We honour our exalted King;
How sweet are his commands!
He guards our souls from hell and sin,
By his almighty hands.

4 Hosanna to his blessed name,
Who saves by glorious ways;
Th' anointed Saviour has a claim
To our immortal praise.

Hymn 12. *Second Part.* P. M.

The Offices of Christ.

1 JOIN all the glorious names
Of wisdom, love, and pow'r,
That ever mortals knew,
That angels ever bore;
All are too mean to speak his worth;
Too mean to set my Saviour forth.

2 Great *Prophet* of my God,
My tongue would bless thy name:
By thee the joyful news
Of our salvation came;
The joyful news of sins forgiv'n,
Of hell subdu'd, and peace with heav'n.

3 Jesus my great *High Priest*,
Offer'd his blood and died;
My guilty conscience seeks
No sacrifice beside.
His pow'rful blood did once atone;
And now it pleads before the throne.

4 My dear and mighty Lord,
My Conq'ror, and my *King*;
Thy sceptre and thy sword,
Thy reigning grace I sing.
Thine is the pow'r; behold! I sit
In willing bonds beneath thy feet.

5 Now let my soul arise,
And tread the tempter down:
My *Saviour* leads me forth
To conquest and a crown.
A feeble saint shall win the day,
Tho' death and hell obstruct the way.

6 Should all the hosts of hell,
And pow'rs of death unknown,
Put their most dreadful forms,
Of death and mischief, on:
I shall be safe, for Christ displays
Superior pow'r and guardian grace.

HYMN 12. *Third Part.* L. M.

Christ is all, and in all.

1 IN Christ I've all my soul's desire;
His Spirit does my heart inspire
With boundless wishes large and high:
And Christ will all my wants supply.

2 Christ is my hope, my strength and guide;
For me he bled, and groan'd and died

He is my sun, to give me light,
He is my soul's supreme delight.

3 Christ is the source of all my bliss,
My wisdom, and my righteousness—
My Saviour, Brother, and my Friend;
On him alone I now depend.

4 Christ is my King to rule and bless,
And all my troubles to redress;
He's my salvation and my all,
Whate'er on earth shall me befal.

5 Christ is my strength and portion too,
My soul in him can all things do;
Thro' him I'll triumph o'er the grave,
And death, and ev'ry foe outbrave.

HYMN 12. *Fourth Part.* L. M.

Christians.

1 NOT all the nobles of the earth,
Who boast the honours of their birth,
Such real dignity can claim,
As those who bear the christian name.

2 To them the privilege is giv'n
To be the sons and heirs of heav'n;
Sons of the God who reigns on high,
And heirs of joy beyond the sky.

3 On them, a happy, chosen race,
Their Father pours his richest grace;
To them his counsels he imparts,
And stamps his image on their hearts.

4 Their infant-cries, their tender age,
His pity and his love engage:
He clasps them in his arms, and there
Secures them with parental care.

5 His will he makes them early know,
And teaches their young feet to go;
Whispers instruction to their minds,
And on their hearts his precepts binds.

6 When thro' temptations they rebel,
His chast'ning rod he makes them feel;
Then, with a Father's tender heart,
He sooths the pain, and heals the smart.

7 Their daily wants his hands supply,
Their steps he guards with watchful eye;
Leads them from earth to heav'n above,
And crowns them with eternal love.

8 If I've the honour, Lord, to be
One of this num'rous family;
On me the gracious gift bestow,
To call thee Abba, Father, too.

9 So may my conduct ever prove
My filial piety and love;
Whilst all my brethren clearly trace
Their Father's likeness in my face.

HYMN 13. *First Part.* L. M.

Christ is the eternal Son of God.

1 O CHRIST, thou glorious King, we own
Thee to be God's eternal Son:
The Father's fulness, life divine,
Mysteriously are also thine.

2 When rolling years brought on the day
Foretold and fix'd for this display,
Our great deliv'rance to obtain,
Thou didst our nature not disdain.

3 At God's right hand, now, Lord, thou'rt
And with thy Father's glory grac'd, [plac'd.

True God and man, in person one;
A judge to pass our final doom.

4 From day to day, O Lord, do we
On high exalt and honour thee:
Thy name we worship and adore,
World without end, for evermore.

HYMN 13. *Second Part.* L. M.

God the Son equal with the Father.

1 BRIGHT King of glory, dreadful God:
Our spirits bow before thy feet;
To thee we lift an humble thought,
And worship at thine awful seat.

2 A thousand seraphs strong and bright
Stand round the glorious Deity;
But who, among the sons of light,
Pretends comparison with thee?

3 Yet there is one of human frame,
Jesus, array'd in flesh and blood,
Thinks it no robbery, to claim
A full equality with God.

4 Their glory shines with equal beams;
Their essence is for ever one;
Distinct in persons, and in names;
The Father God, and God the Son.

5 Then let the name of Christ our King
With equal honours be ador'd;
His praise let ev'ry angel sing,
And all the nations own the Lord.

HYMN 13. *Third Part.* L. M.

Adoption.

1 JESUS, we bless thy Father's name;
Thy God and ours are both the same:

What heav'nly blessings from his throne
Flow down to sinners thro' his Son!

2 "Christ be my first elect," he said,
Then chose our souls in Christ our head;
Before he gave the mountains birth,
Or laid foundations for the earth.

3 Thus did eternal love begin
To raise us up from death and sin;
Persons and characters decreed,
Blameless in love, a holy seed.

4 Predestinated to be sons;
Born by degrees, but chose at once:
A new regenerated race,
To praise the glory of his grace.

5 With Christ our Lord, we share our part
In the affections of his heart;
Nor shall our souls be thence remov'd
Till he forgets his first belov'd.

HYMN 13. *Fourth Part.* S. M.

We are sons of God by adoption.

1 BEHOLD what wondrous grace,
The Father has bestow'd
On sinners of a mortal race,
To call them sons of God!

2 'Tis no surprising thing,
That we should be unknown;
The Jewish world knew not their King,
God's everlasting Son.

3 Nor doth it yet appear
How great we must be made;
But when we see our Saviour there,
We shall be like our head.

4 A hope so much divine
May trials well endure;
May purge our souls from sense and sin,
As Christ the Lord is pure.

5 If in my Father's love,
I share a filial part,
Send down thy Spirit, like a dove,
To rest upon my heart.

6 We would no longer lie,
Like slaves, beneath the throne;
Our faith shall *Abba, Father*, cry,
And thou the kindred own.

HYMN 13. *Fifth Part.* C. M.

Jesus is our Lord and Master.

1 COME, ye that love the Saviour's name,
And joy to make it known,
The Sov'reign of your hearts proclaim,
And bow before his throne.

2 Behold your Lord, your Master crown'd
With glories all divine!
And tell the wond'ring nations round,
How bright those glories shine.

3 Infinite pow'r, and boundless grace,
In him unite their rays:
You, that have e'er beheld his face,
Can you forbear his praise?

4 When in his earthly courts we view
The glories of our King;
We long to love, as angels do,
And wish, like them, to sing.

5 And shall we long and wish in vain?
Lord, teach our songs to rise:

Thy love can animate the strain,
And bid it reach the skies.

6 O happy period! glorious day!
When heav'n and earth shall raise,
With all their pow'rs, th' enraptur'd lay,
To celebrate thy praise.

Hymn 14. *First Part.* P. M.

The eternal Son of God took upon him the very nature of man.

1 GOD *with us!* O glorious name!
Let it shine in endless fame:
God and man in Christ unite;
O mysterious depth and height!

2 God *with us!* th' eternal Son
Took our soul, our flesh, and bone.
Now, ye saints, his grace admire,
Swell the song with holy fire.

3 God *with us!* but tainted not
With the first transgressor's blot;
Yet did he our sins sustain,
Bear the guilt, the curse, the pain.

4 God *with us!* O wondrous grace!
Let us see him face to face:
That we may *Immanuel* sing,
As we ought, our God and King.

Hymn 14. *Second Part.* L. M.

The Birth of Christ.

1 TO us a child is born from heav'n;
To us the Son of God is giv'n;
Gentiles in Jesus' name shall trust,
And of his glories make their boast:

2 *His name the Wonderful* shall be;
His wonders heav'n and earth shall see:

The *Counsellor* of truth and grace,
Who leads in paths of righteousness.

3 *The Mighty God*, that glorious name,
His works and word join to proclaim:
The Everlasting Father, He—
And the whole church his family.

4 *The Prince of Peace*, on David's throne:
And nations, yet unborn, shall own
His Sov'reign and his gracious sway;
Glad of the honour to obey.

5 *Justice and Judgment* he'll maintain—
To *everlasting ages* reign;
And his blest empire shall increase,
Till time, with all its movements, cease.

6 Our faith in grateful triumph boasts
These wonders of the *Lord of Hosts:*
And trusts the love, that form'd the plan,
To perfect what that love began.

HYMN 14. *Third Part.* S. M.

The Incarnation.

1 YE saints, proclaim abroad
The honours of your King;
To Jesus, your incarnate God,
Your songs of praises sing.

2 Not angels, round the throne
Of majesty above,
Are half so much oblig'd as we,
To our Immanuel's love.

3 They never sunk so low,
They are not rais'd so high;
They never knew such depths of woe,
Such heights of majesty.

4 The Saviour did not join
Their nature to his own;
For them he shed no blood divine,
Nor breath'd a single groan.

5 May we with angels vie,
The Saviour to adore;
Our debts are greater far than theirs,
O be our praises more!

HYMN 14. *Fourth Part.* C. M.

Jesus came to save Sinners.

1 HARK the glad sound! the Saviour's [come!
The Saviour promis'd long!
Let ev'ry heart prepare a throne,
And ev'ry voice a song.

2 On him the Spirit largely pour'd
Exerts its sacred fire;
Wisdom and might, and zeal and love
His holy breast inspire.

3 He comes the pris'ners to release,
In satan's bondage held;
The gates of brass before him burst,
The iron fetters yield.

4 He comes from thickest films of vice
To clear the mental ray,
And on the eye-balls of the blind
To pour celestial day.

5 He comes the broken heart to bind,
The bleeding soul to cure;
And with his righteousness and grace
T' enrich the humble poor.

6 His gospel trumpets publish loud
The *jub'lee* of the Lord;

His people are redeemed now,
Their heritage restor'd.

7 Our glad *Hosannas*, Prince of peace,
Thy welcome shall proclaim;
And heav'n's eternal arches ring
With thy beloved name.

HYMN 14. *Fifth Part.* C. M.

God reconciled in Christ.

1 DEAREST of all the names above,
My Jesus, and my God,
Who can resist thy heav'nly love,
Or trifle with thy blood?

2 'Tis by the merits of thy death
The Father smiles again;
'Tis by thy interceding breath,
The Spirit dwells with men.

3 Till God in human flesh I see,
My thoughts no comfort find;
The holy, just, and sacred Three
Are terrors to my mind.

4 But if Immanuel's face appear,
My hope, my joy begins;
His name forbids my slavish fear,
His grace removes my sins.

5 While Jews on their own law rely,
And Greeks of wisdom boast;
I love th' Incarnate Myst'ry,
And there I fix my trust.

HYMN 15. *First Part.* L. M.

He suffered.

1 O LORD, when faith with fixed eyes
Beholds thy wondrous sacrifice,

Love rises to an ardent flame,
And we all other hope disclaim.

2 With cold affections who can see
The thorns, the scourge, the nails, the tree,
The flowing tears, and crimson sweat,
The bleeding hands, and head, and feet!

3 Jesus, what millions of our race
Have been the triumphs of thy grace!
And millions more to thee shall fly,
And on thy sacrifice rely.

4 The sorrow, shame and death were *thine*,
And all the stores of wrath divine!
Ours are the pardon, life and bliss:
What love can be compar'd to this!

HYMN 15. *Second Part.* L. M.

He was crucified.

1 STRETCH'D on the cross the Saviour [dies,
Hark! his expiring groans arise!
See, from his hands, his feet, his side,
Runs down the sacred crimson tide!

2 Believers now, behold the man!
The man of grief condemn'd for you,
The lamb of God for sinners slain,
Weeping to Calvary pursue.

3 His sacred limbs they pierce, they tear,
With nails they fasten to the wood—
His sacred limbs! expos'd and bare,
Or only cover'd with his blood.

4 See there! his temples crown'd with thorns,
His bleeding hands extended wide,
His streaming feet transfix'd and torn,
The fountain gushing from his side

3 Thou dear, thou suff'ring Son of God,
How doth thy heart to sinners move!
Sprinkle on us thy precious blood,
Constrain us with thy dying love!

HYMN 15. *Third Part.* L. M.

It is Christ that died.

1 SINNERS rejoice, 'tis Christ that died:
Behold the blood flows from his side!
To wash your souls, and raise you high,
To dwell with God above the sky.

2 'Tis Christ that died, O love divine!
Here mercy, truth, and justice shine;
God reconcil'd and sinners bought
With Jesus' blood—how sweet the thought!

3 'Tis Christ that died, a truth indeed,
On which my faith would ever feed:
Nor let the works that I perform
Be nam'd, to swell a haughty worm.

4 'Tis Christ that died, 'tis Christ was slain,
To save my soul from endless pain;
'Tis Christ that died shall be my theme,
While I have breath to praise his name.

HYMN 16. *First Part.* L. M.

Christ must die to satisfy for our sins.

1 IMMORTAL God, on thee we call,
The great original of all;
Thro' thee we are, to thee we tend,
Our sure support, our glorious end.

2 We praise that wise mysterious grace,
That pitied our revolted race,
And *Jesus*, our great cov'nant-head,
The captain of salvation made.

3 Thy *justice* doom'd that he must die,
Who for our sins would satisfy:
His death was therefore fix'd of old,
And in thy word of truth foretold.

4 A scene of wonders here we see,
Worthy thy Son, and worthy thee;
And while this theme employs our tongues,
All heav'n unites its sweetest songs.

HYMN 16. *Second Part.* L. M.

Behold the Lamb of God.

1 BEHOLD the sin-atoning Lamb,
With wonder, gratitude, and love!
To take away our guilt and shame,
See him descending from above.

2 Our sins and griefs on him were laid;
He meekly bore the mighty load:
Our ransom-price he fully paid,
In groans and tears, in sweat and blood

3 To save his guilty church, he dies;
Mourners behold the bleeding Lamb!
To him lift up your longing eyes,
And hope for mercy in his name.

4 Pardon and peace thro' him abound;
He can the richest blessings give:
Salvation in his name is found;
He bids the dying sinner live.

5 Jesus my Lord, I look to thee;
Where else can helpless sinners go?
Thy boundless love shall set me free
From all my wretchedness and woe

Hymn 16. *Third Part.* C. M.

Christ sustained the pains of hell.

1 AND did the holy and the just,
The Sov'reign of the skies,
Stoop down to wretchedness and dust,
That guilty worms might rise?

2 Yes, the Redeemer in his soul
Sustain'd the pains of hell;
The wrath of God without control,
On him our surety fell.

3 He took the dying sinner's place,
And suffer'd in his stead;
For man, (O miracle of grace!)
For man the Saviour bled!

4 Dear Lord, what heav'nly wonders dwell
In thy atoning blood!
By this are sinners snatch'd from hell,
And rebels brought to God.

5 Jesus, my soul adoring bends,
To love so full, so free;
And may I hope that love extends
Its sacred pow'r to me?

6 What glad return can I impart
For favours so divine?
O! take my all—this worthless heart,
And make it only thine.

Hymn 16. *Fourth Part.* C. M.

Blessed are the dead that die in the Lord.

1 HEAR what the voice from heav'n proclaims
For all the pious dead;
Sweet is the savour of their names,
And soft their sleeping bed.

2 They die in Jesus and are bless'd;
How kind their slumbers are!
From suff'rings and from sin releas'd,
And freed from ev'ry snare.

3 Far from this world of toil and strife,
They're present with the Lord;
The labours of their mortal life
End in a large reward.

HYMN 16. *Fifth Part.* L. M.

The saints rest in their grave.

1 SAINTS in their graves lie down in peace,
No more by sin or hell oppress;
The wicked there from troubling cease,
And there the weary are at rest.

2 Thrice happy souls, who're gone before
To that inheritance divine!
They labour, sorrow, sigh no more,
But bright in endless glories shine.

3 There shall we join the blissful throng,
And meet our dearest friends again;
And, all eternity, our song
To Jesus raise, and with him reign.

HYMN 16. *Sixth Part.* S. M.

Triumph over death.

1 AND must this body die?
This mortal frame decay?
And must these active limbs of mine,
Lie mould'ring in the clay?

2 Corruption, earth, and worms,
Shall but refine this flesh;
Till my triumphant spirit comes,
To put it on afresh.

3 God, my Redeemer, lives,
And often from the skies
Looks down, and watches o'er my dust,
Till he shall bid it rise.

4 Array'd in glorious grace,
Shall these vile bodies shine;
And ev'ry shape, and ev'ry face,
Look heav'nly and divine.

5 These lively hopes we owe
To Jesus' dying love;
We would adore his grace below,
And sing his pow'r above.

6 Dear Lord! accept the praise
Of these our humble songs,
Till tunes of nobler sound we raise,
With our immortal tongues.

HYMN 16. *Seventh Part.* C. M.

The prospect of Heaven makes death easy to a Believer.

1 THERE is a land of pure delight,
Where saints immortal reign;
Infinite day excludes the night,
And pleasures banish pain.

2 There everlasting spring abides,
And never-with'ring flow'rs:
Death, like a narrow sea, divides
This heav'nly land from ours.

3 Sweet fields beyond the swelling flood
Stand dress'd in living green:
So to the Jews old Canaan stood,
While Jordan roll'd between.

4 But tim'rous mortals start and shrink
To cross this narrow sea;

And linger, shiv'ring on the brink,
And fear to launch away.

5 O! could we make our doubts remove,
These gloomy doubts that rise,
And see the Canaan that we love,
With unbeclouded eyes!

6 Could we but climb where Moses stood,
And view the landscape o'er,
Not Jordan's stream, nor death's cold flood
Should fright us from the shore.

HYMN 17. *First Part.* L. M.

The Resurrection of Christ.

1 'TIS *finish'd*, the Redeemer cries;
Then lowly bows his fainting head:
And soon th' expiring sacrifice
Sinks to the regions of the dead.

2 *'Tis done*—the mighty work is done!
For men or angels much too great;
Which none, but God's eternal Son,
Or would attempt, or could complete.

3 *'Tis done*—old things are past away,
And a new state of things begun;
A kingdom which shall ne'er decay,
But shall outlast the circling sun.

4 A new account of time begins;
Now our dear Lord resumes his breath,
Charg'd with our sorrows and our sins;
Our lives to ransom by his death.

5 Once he was dead, but now he reigns,
He lives, he lives, he lives again:
Let's tell our joys in pious strains,
And spread the glory of his name.

Hymn 17. *Second Part.* L. M.

I know that my Redeemer liveth.

1 I KNOW that my Redeemer lives;
What comfort this sweet sentence gives!
He lives, he lives, who once was dead,
He lives my ever living head!

2 He lives triumphant from the grave.
He lives eternally to save;
He lives all glorious in the sky,
He lives exalted there on high.

3 He lives to bless me with his love,
He lives to plead for me above;
He lives my hungry soul to feed,
He lives to help in time of need.

4 He lives to grant me fresh supply
He lives to guide me with his eye;
He lives to comfort me when faint,
He lives to hear my soul's complaint.

5 He lives to silence all my fears,
He lives to stop and wipe my tears;
He lives to calm my troubled heart,
He lives all blessings to impart.

6 He lives my kind, wise, heav'nly friend,
He lives and loves me to the end;
He lives, and, while he lives, I'll sing,
He lives, my prophet, priest, and king.

7 He lives, and grants me daily breath,
He lives, and I shall conquer death;
He lives my mansion to prepare,
He lives to bring me safely there.

8 He lives, all glory to his name!
He lives, my Jesus, still the same;

O the sweet joy this sentence gives,
I know that my Redeemer lives!

HYMN 18. *First Part.* L. M.

He ascended into heaven.

1 OUR Lord is risen from the dead,
Our Jesus is gone up on high;
The pow'rs of hell are captive led,
Dragg'd to the portals of the sky.

2 There his triumphal chariot waits,
And angels chant the solemn lay;
"Lift up your heads, ye heav'nly gates.
"Ye everlasting doors, give way!"

3 Loose all your bars of massy light,
And wide unfold the radiant scene;
He claims those mansions as his right,
Receive the King of glory in.

4 "Who is the King of glory, who?"
The Lord that all his foes o'ercame,
The world, sin, death, and hell o'erthrew.
And Jesus is the conq'ror's name.

5 Lo! his triumphant chariot waits,
And angels chant the solemn lay,
"Lift up you heads, ye heav'nly gates!
"Ye everlasting doors give way!"

6 "Who is the King of glory, who?"
The Lord of boundless pow'r possest,
The King of saints and angels too,
God over all, for ever blest.

HYMN 18. *Second Part.* L. M.

Forerunner.

1 FAR, far beyond these lower skies
Up to the glories all his own;

Where we by faith lift up our eyes,
There Jesus, our Forerunner's, gone.

2 Amidst the shining hosts above,
Where his blest smile new pleasure gives,
Where all is wonder, joy, and love;
There Jesus, our Forerunner, lives.

3 Before his heav'nly Father's face,
For ev'ry saint he intercedes;
And with infallible success,
There Jesus, our Forerunner, pleads.

4 We shall, when we in heav'n appear,
His praises sing, his wonders tell;
And with our great Forerunner there,
For ever and for ever dwell.

HYMN 18. *Third Part.* L. M.

The presence, glory, and power of Christ.

1 WITH transport, Lord, our souls proclaim
Th' immortal honours of thy name;
Altho' ascended to thy throne,
Thou still art present with thine own.

2 High on his Father's royal seat,
Our Jesus shone divinely great;
Ere Adam's clay with life was warm'd,
Or Gabriel's nobler spirit form'd.

3 Thro' all succeeding ages, he
The same hath been—the same shall be;
Immortal radiance gilds his head,
While stars and suns wax old, and fade.

4 The same his pow'r his flock to guard:
The same his bounty to reward:

The same his faithfulness and love;
To saints on earth and saints above.

5 Let nature change, and sink, and die;
Jesus shall raise his chosen high;
And fix them near his heav'nly throne,
In glory changeless as his own.

HYMN 19. *First Part.* L. M.

He sitteth at the right hand of God.

1 JESUS the Lord our souls adore,
A painful suff'rer now no more;
At the right hand of God he reigns
O'er earth, and heav'n's extensive plains.

2 His race for ever is complete;
For ever undisturb'd his seat;
Myriads of angels round him fly,
And sing his well-gain'd victory.

3 Yet 'midst the honours of his throne,
He joys not for himself alone;
His meanest servants share their part,
Share in that royal tender heart.

4 Raise, raise, my soul, thy raptur'd sight
With sacred wonder and delight;
Jesus at God's right hand now see,
Enter'd within the veil for thee.

HYMN 19. *Second Part.* C. M.

Jesus our vital head.

1 JESUS, we sing thy matchless grace,
That calls poor worms thy own;
Gives us among thy saints a place,
To make thy glories known.

2 Allied to thee our vital head
We live, and grow, and thrive

From thee divided, each is dead,
When most he seems alive.

3 Thy saints on earth, and those above,
Here join in sweet accord :
One body all in mutual love,
And thou, our common Lord.

4 May faith from thee each hour derive,
Supplies with fresh delight ;
While death and hell in vain shall strive
This bond to disunite.

5 Thou the whole body wilt present
Before thy Father's face ;
Nor shall a wrinkle or a spot
Its beauteous form disgrace.

HYMN 19. *Third Part.* L. M.

Christ will come to judge the world.

1 NOW to the Lord that made us know
The wonders of his dying love,
Be humble honours paid below,
And strains of nobler praise above.

2 'Twas he that cleans'd our foulest sins,
And wash'd us in his richest blood ;
'Tis he that makes us priests and kings,
And brings us rebels near to God.

3 To Jesus, our atoning Priest,
To Jesus, our superior King,
Be everlasting pow'r confess'd,
And ev'ry tongue his glory sing.

4 Behold ! on flying clouds he comes,
And ev'ry eye shall see his face ;
Tho' with our sins we pierc'd him once
He now displays his pard'ning grace.

5 The unbelieving world shall wail,
While we rejoice to see the day;
Come, Lord! nor let thy promise fail,
Nor let thy chariots long delay.

HYMN 19. *Fourth Part.* P. M.

Day of Judgment.

1 DAY of judgment, day of wonders!
Hark! the trumpet's awful sound,
Louder than a thousand thunders,
Shakes the vast creation round.
How the summons
Will the sinner's heart confound!

2 See the judge our nature wearing,
Cloth'd in majesty divine!
You who long for his appearing,
Then shall say, "This God is mine!
"Gracious Saviour,
"Own me in that day for thine!"

3 At his call, the dead awaken,
Rise to life from earth and sea:
All the pow'rs of nature, shaken
By his looks, prepare to flee:
Careless sinner,
What will then become of thee?

4 Horrors past imagination,
Will surprise your trembling heart,
When you hear your condemnation,
"Hence, accursed wretch, depart!
"Thou with satan
"And his angels, have thy part!"

5 But to those who have confessed,
Lov'd and serv'd the Lord, below;

He will say, "Come near, ye blessed,
"See the kingdom I bestow:
"You for ever
"Shall my love and glory know."

6 Under sorrows and reproaches,
May this thought our courage raise!
Swiftly God's great day approaches,
Sighs shall then be chang'd to praise
May we triumph
When the world is in a blaze.

HYMN 19. *Fifth Part.* P. M.

Lo, he cometh.

1 LO! he cometh! countless trumpets
Blow to raise the sleeping dead;
Midst ten thousand saints and angels
See their great exalted head.
Hallelujah,
Welcome, welcome, Son of God.

2 Now his merit, by the harpers,
Thro' th' eternal deep resounds;
Now resplendent shine his nail-prints,
Ev'ry eye shall see his wounds:
They, who pierc'd him,
Shall at his appearance wail.

3 Full of joyful expectation,
Saints, behold the Judge appear!
Truth and justice go before him,
Now the joyful sentence hear:
Hallelujah,
Welcome, welcome, Judge divine

4 "Come, ye blessed of my Father
"Enter into life and joy:

" Banish all your fears and sorrows,
" Endless praise be your employ:"
Hallelujah,
Welcome, welcome to the skies.

5 Now at once they rise to glory,
Jesus brings them as their king;
There, with all the hosts of heav'n,
They eternal anthems sing:
Hallelujah,
Boundless glory to the Lamb.

HYMN 20. *First Part.* L. M.

God the Holy Ghost.

1 ETERNAL Spirit! we confess
And sing the wonders of thy grace;
Thy pow'r conveys our blessings down
From God the Father and the Son.

2 Enlighten'd by thine heav'nly ray,
Our shades and darkness turn to day;
We learn the meaning of thy word,
And find salvation in the Lord.

3 Thy pow'r and glory work within,
And break the chains of reigning sin;
Our wild imperious lusts subdue,
And form our wretched hearts anew.

4 The troubled conscience knows thy voice:
Thy cheering words awake our joys;
Thy words allay the stormy wind,
And calm the surges of the mind.

HYMN 20. *Second Part.* L. M.

The influences of the Holy Spirit experienced.

1 DEAR Lord, and shall thy Spirit rest
In such a wretched heart as mine?

Unworthy dwelling! glorious Guest!
Favour astonishing, divine!

2 When sin prevails, and gloomy fear,
And hope almost expires in night,
Lord, can thy Spirit then be here,
Great spring of comfort, life and light?

3 Sure the blest Comforter is nigh;
'Tis he sustains my fainting heart;
Else would my hopes for ever die,
And ev'ry cheering ray depart.

4 When some kind promise glads my soul,
Do I not find his healing voice
The tempest of my fears control,
And bid my drooping pow'rs rejoice?

5 When'er to call the Saviour mine,
With ardent wish my heart aspires;
Can it be less than pow'r divine,
Which animates these strong desires?

6 What less than thine almighty word
Can raise my heart from earth and dust;
And bid me cleave to thee, my Lord,
My life, my treasure, and my trust?

7 And when my cheerful hope can say,
"I love my God, and taste his grace;"
Lord, is it not thy blissful ray,
Which brings this dawn of sacred peace?

8 Let thy kind Spirit in my heart,
For ever dwell, O God of love;
And light and heav'nly peace impart,
Sweet earnest of the joys above.

Hymn 20. *Third Part.* c. m.

Breathing after the Holy Spirit.

1 COME, Holy Spirit, heav'nly dove,
With all thy quick'ning pow'rs,
Kindle a flame of sacred love
In these cold hearts of ours.

2 Look, how we grovel here below,
Fond of these trifling toys:
Our souls can neither fly nor go,
To reach eternal joys.

3 In vain we tune our formal songs,
In vain we strive to rise,
Hosannas languish on our tongues,
And our devotion dies.

4 Dear Lord! and shall we ever live
At this poor, dying rate?
Our love so faint, so cold to thee,
And thine to us so great?

5 Come, Holy Spirit, heav'nly dove,
With all thy quick'ning pow'rs,
Come, shed abroad a Saviour's love,
And that shall kindle ours.

Hymn 21. *First Part.* l. m.

The Church.

1 SHOUT: for the blessed *Jesus* reigns,
Thro' distant lands his triumphs spread,
And sinners, freed from endless pains,
Own him their Saviour and their head.

2 He calls his chosen from afar,
They all at Zion's gate arrive;
Those who were dead in sin before,
By sov'reign grace are made alive.

3 Gentiles and Jews his laws obey,
Nations remote their off'rings bring,
And, unconstrain'd their homage pay
To their exalted *God* and king.

4 O may his holy Church increase,
His word and Spirit still prevail;
While angels celebrate his praise,
And saints his growing glories hail!

5 Loud hallelujahs to the Lamb,
From all below and all above;
In lofty songs exalt his name,
In songs, as lasting as his love.

HYMN 21. *Second Part.* L. M.

Election sovereign and free.

1 BEHOLD! the potter moulds the clay,
His vessel forms himself to please:
Such is our God, and such are we,
The subjects of his just decrees.

2 Doth not the workman's pow'r extend
O'er all the mass; which part to choose,
And mould it for a nobler end;
And which to leave for viler use?

3 May not the sov'reign Lord on high
Dispense his favours as he will;
Choose some to life, while others die;
And yet be just and glorious still?

4 What, if to make his terror known,
He lets his patience long endure,
Suff'ring vile rebels to go on,
And seal their own destruction sure?

5 What, if he mean to show his grace,
And his electing love employ

To mark out some of mortal race,
And form them fit for heav'nly joy?

6 Shall man reply against the Lord,
And call his Maker's ways unjust;
The thunder of whose dreadful word
Can crush a thousand worlds to dust?

7 But, O! my soul, if truth so bright
Should dazzle and confound thy sight;
Yet still his written will obey,
And wait the great decisive day.

8 Then shall he make his justice known
And the whole world, before his throne
With joy, or terror, shall confess
The glory of his righteousness.

HYMN 21. *Third Part.* S. M.

Communion of Saints.

1 BLEST be the tie that binds
Our hearts in Christian love
The fellowship of kindred minds
Is like to that above.

2 Before our Father's throne
We pour our ardent prayers;
Our fears, our hopes, our aims are one,
Our comforts and our cares.

3 We share our mutual woes;
Our mutual burdens bear;
And often for each other flows
The sympathising tear.

4 We're one in Christ our head,
In him we grow, and thrive;
Nor will he leave us with the dead,
While he remains alive.

5 'This glorious hope revives
Our courage by the way;
While each in expectation lives,
And longs to see the day.

6 From sorrow, toil, and pain,
And sin, we shall be free;
And perfect love and friendship reign
Thro' all eternity.

HYMN 21. *Fourth Part.* S. M.

Christian love.

1 LET party-names no more
The Christian world o'erspread;
Gentile and Jew, and bond and free,
Are one in Christ their head.

2 Among the saints on earth
Let mutual love be found;
Heirs of the same inheritance,
With mutual blessings crown'd.

3 Let envy, child of hell!
Be banish'd far away;
Those should in strictest friendship dwell,
Who the same Lord obey.

4 Thus will the church below
Resemble that above,
Where streams of pleasure ever flow,
And ev'ry heart is love.

HYMN 21. *Fifth Part.* L. M.

Forgiveness of sins.

1 FORGIVENESS! 'tis a joyful sound,
To sinners doom'd to death and pains;
The blood of Christ heals ev'ry wound,
And washes from the foulest stains.

2 'Tis the rich gift of love divine:
'Tis full, out-meas'ring ev'ry crime:
Unclouded shall its glories shine,
And feel no change by changing time.

3 O'er sins unbounded as the sand,
And like the mountains for their size,
The seas of sov'reign grace expand;
The seas of sov'reign grace arise.

4 For this stupendous love of heav'n,
What grateful honours shall we show!
Where much transgression is forgiv'n,
Love should with fervent ardor glow.

HYMN 21. *Sixth Part.* L. M.

Seeking pardon.

1 LORD, at thy feet I prostrate fall,
Oppress with fears, to thee I call
Reveal thy pard'ning love to me,
And set my captive spirit free.

2 Hast thou not said, "Seek ye my face;"
The invitation I embrace;
I'll seek thy face; thy Spirit give!
O! let me see thy face, and live.

3 I'll seek thy face with cries and tears,
With secret sighs and fervent prayers;
And, if not heard, I'll waiting sit,
And perish at my Saviour's feet.

4 But canst thou, Lord, behold my pain,
And bid me seek thy face in vain!
Thou wilt not, canst not me deceive,
The soul that seeks thy face shall live.

Hymn 22. *First Part.* L. M.

Resurrection of the dead.

1 BLEST *Jesus*, source of ev'ry grace,
From far to view thy smiling face,
While absent thus by faith we live,
Exceeds all joys that earth can give.

2 But O ! what extacy unknown
Fills the wide circle round thy throne,
Where ev'ry rapt'rous hour appears
Nobler than millions of our years !

3 Millions by millions multiplied,
Shall ne'er thy saints from thee divide;
But the bright legions live and praise
Thro' all thy own immortal days.

4 O happy dead, in thee that sleep,
Tho' o'er their mould'ring dust we weep!
O faithful Saviour, who shall come
That dust to ransom from the tomb!

5 While thine unerring word imparts
So rich a cordial to our hearts,
Thro' tears our triumphs shall be shown,
Tho' round their graves, and near our own.

Hymn 22. *Second Part.* C. M.

A prospect of the resurrection.

1 HOW long shall death, the tyrant, reign,
And triumph o'er the just;
While the rich blood of martyrs slain,
Lies mingled with the dust?

2 Faith sees the Lord of glory come,
With flaming guards around;
The skies divide to make him room,
The trumpet shakes the ground.

3 Faith hears the voice, "*Ye dead arise!*"
And lo! the graves obey;
And waking saints with joyful eyes
Salute th' expected day.

4 They leave the dust, and on the wing
Rise to the midway air;
In shining garments meet their King,
And low adore him there.

5 O may our humble spirits stand
Among them cloth'd in white!
The meanest place at his right hand
Is infinite delight.

6 How will our joy and wonder rise,
When our returning King
Shall bear us homeward thro' the skies,
On love's triumphant wing!

HYMN 22. *Third Part.* C. M.

Life everlasting.

1 AMAZING grace! how sweet the sound
That sav'd a wretch like me!
I once was lost, but now am found,
Was blind, but now I see.

2 'Twas grace, that taught my heart to fear,
And grace my fears relief'd;
How precious did that grace appear,
The hour I first believ'd!

3 Thro' many dangers, toils and snares,
I have already come;
'Tis grace, has brought me safe thus far,
And grace will lead me home.

4 The Lord has promis'd good to me,
His word my hope secures;

He will my shield and portion be,
As long as life endures.

5 Yes, when this flesh and heart shall fail,
And mortal life shall cease;
I shall possess within the veil,
A life of joy and peace.

6 There joys unseen by mortal eyes,
Or reason's feeble ray,
In ever blooming prospects rise,
Unconscious of decay.

7 Then now, on faith's sublimest wing,
Let ardent wishes rise,
To those bright scenes, where pleasures spring
Immortal in the skies.

HYMN 22. *Fourth Part.* C. M.

Hope of heaven.

1 WHAT have I in this barren land?
My Jesus is not here;
Mine eyes will ne'er be blest, until
My Jesus doth appear.

2 My Jesus is gone up to heav'n,
To fix a place for me;
For 'tis his will, that, where he is,
His followers should be.

3 Canaan I view from Pisgah's top:
Of Canaan's grapes I taste;
My Lord, who sends them to me here,
Will send for me at last.

4 I have a God that changeth not;
Why should I be perplex'd?
My God, who owns me in this world,
Will own me in the next.

5 My dearest friends, they dwell above;
Them will I go to see;
And all my friends in Christ below
Will soon come after me.

HYMN 22. *Fifth Part.* C. M.

Happiness of departed Saints.

1 HOW happy are the souls above,
From sin and sorrow free!
With Jesus they are now at rest,
And all his glory see!

2 "Worthy the Lamb," aloud they cry,
"That brought us here to God:"
In ceaseless hymns of praise they shout
The virtue of his blood.

3 Sweet gratitude inspires their songs,
Ambitious to proclaim,
Before the Father's awful throne,
The honours of the Lamb.

4 With wond'ring joy they recollect
Their fears and dangers past;
And bless the wisdom, pow'r, and love,
Which brought them safe at last.

5 Lord, let the merit of thy death
To me be likewise giv'n;
And I, with them, will shout thy praise
Eternally in heav'n.

HYMN 23. *First Part.* L. M.

Justification.

1 LORD, thy imputed righteousness
My beauty is, my glorious dress:
'Midst flaming worlds in this arrayed,
With joy shall I lift up my head.

2 When from the dust of death I rise,
To take my mansion in the skies;
Ev'n then shall this be all my plea,
"Jesus hath liv'd and died for me."

3 Bold shall I stand in that great day,
For who aught to my charge shall lay?
While thro' thy blood absolv'd I am,
From sin's tremendous curse and shame

4 Thus Abraham, the friend of God,
Thus all the armies bought with blood,
By faith on thee alone relied,
And in the Lord were justified.

5 This spotless robe the same appears
When ruin'd nature sinks in years:
No age can change its glorious hue,
The robe of Christ is ever new.

6 O! let the dead now hear thy voice!
Bid, Lord, thy mourning ones rejoice;
Their beauty this, their glorious dress,
"Jesus, the Lord our righteousness."

HYMN 23. *Second Part.* L. M.

Union with Jesus.

1 'TWIXT Jesus and the chosen race,
Subsists a bond of sov'reign grace,
That hell, with its infernal train,
Shall ne'er dissolve, or rend in twain.

2 Hail sacred union, firm and strong!
How great the grace! how sweet the song!
That worms of earth should ever be
One with incarnate Deity.

3 One in the tomb, one when he rose,
One when he triumph'd o'er his foes;

One when in heav'n he took his seat,
While seraphs sung all hell's defeat.

4 This sacred tie forbids their fears,
For all he is, or has, is theirs;
With him their head, they stand or fall,
Their life, their surety, and their all.

HYMN 23. *Third Part.* C. M.

The Lord our righteousness.

1 SAVIOUR divine, we know thy name,
And in that name we trust;
Thou art the Lord, our righteousness,
Thou art thine Israel's boast.

2 The sins of ev'n the best spent day
Might plunge us in despair;
Yet all the crimes of num'rous years
Shall our great surety clear.

3 That spotless robe, which he hath wrought,
Shall deck us all around;
In his imputed righteousness,
No blemish shall be found.

4 Pardon, and peace, and lively hope
To sinners now are giv'n;
And weeping saints shall change ere long,
Their wilderness for heav'n.

5 With joy we taste that manna now,
Thy mercy scatters down;
We seal our humble vows to thee,
And wait the promis'd crown.

HYMN 23. *Fourth Part.* L. M.

The excellencies of Christ.

1 JOIN, all who love the Saviour's name
To sing his everlasting fame:

Great God, prepare each heart and voice,
In him forever to rejoice.

2 Of him what wondrous things are told!
In him what glories I behold!
For him I gladly all things leave;
To him, my soul, forever cleave!

3 In him my treasure's all contain'd;
By him my feeble soul's sustain'd;
From him what favours I receive!
Thro' him I shall forever live.

4 With him I daily love to walk;
Of him my soul delights to talk;
On him I cast my ev'ry care:
Like him one day I shall appear.

5 Bless him, my soul, from day to day;
Trust him to lead thee on thy way;
Give him thy poor, weak, sinful heart;
With him O never, never part.

6 Take him for strength and righteousness;
Make him thy refuge in distress:
Love him above all earthly joy;
And him in ev'ry thing employ.

7 Praise him in cheerful, grateful songs;
To him your highest praise belongs!
Bless him, who doth your heav'n prepare;
And whom you'll praise for ever there.

HYMN 23. *Fifth Part.* L. M.

We are not accepted on account of the worthiness of our faith.

1 BY faith in Christ we're justified,
Since 'tis by faith Christ is applied;
But not for faith, or any thing
We either suffer, do, or bring.

2 Faith is the hand, that Christ receives
And takes the treasures, which he gives,
But faith no merit can possess:
Christ is the Lord our righteousness.

3 Jesus, our soul's delightful choice,
In thee believing, we rejoice;
Thy promises our hearts revive,
And keep our fainting faith alive.

4 Do thou the languid spark inflame,
Reveal the glories of thy name!
Let thy imputed righteousness
Be all our trust, our joy and peace.

HYMN 24. *First Part.* L. M.

Our good works are no part of our righteousness before God.

1 NO more, my God, I boast no more
Of all the duties I have done;
I quit the hopes I held before,
To trust the merits of thy Son.

2 Now, for the love I bear his name,
What was my gain, I count my loss;
My former pride I call my shame,
And nail my glory to his cross.

3 Yes; and I must and will esteem
All things but loss for Jesus' sake:
O may my soul be found in him,
And of his righteousness partake!

4 The best obedience of my hands
Dares not appear before thy throne;
But faith can answer thy demands,
By pleading what my Lord has done.

Hymn 24. *Second Part.* L. M.

Grace doth not make men careless or profane.

1 SELF-righteous souls on works rely,
And boast their moral dignity;
But when I lisp a song of praise,
Grace is the note my soul shall raise.

2 'Twas grace that quicken'd me when dead,
And grace my soul to Jesus led;
Grace brings me pardon for my sin;
'Tis grace subdues my lusts within.

3 'Tis grace that sweetens ev'ry cross,
'Tis grace supports in ev'ry loss;
In Jesus' grace my soul is strong;
Grace is my hope, and Christ my song.

4 'Tis grace defends when danger's near!
By grace alone I persevere;
'Tis grace constrains my soul to love—
Free grace is all they sing above.

5 Thus, 'tis alone of grace I boast,
And 'tis alone in grace I trust;
For all that's past grace is my theme;
For what's to come 'tis still the same.

6 Thro' endless years, of grace I'll sing,
Adore and bless my heav'nly King;
I'll cast my crown before his throne,
And shout free grace to him alone.

Hymn 25. C. M.

The Sacraments.

1 MY Saviour God, my sov'reign Prince,
Reigns far above the skies;
But brings his graces down to sense,
And helps my faith to rise.

2 My eyes and ears shall bless his name.
They read and hear his word;
My touch and taste shall do the same,
When they receive the Lord.

3 Baptismal water is design'd
To seal his cleansing grace;
While at his feast of bread and wine
He gives his saints a place;

4 But not the waters of a flood
Can make my flesh so clean;
As by his Spirit and his blood
He'll wash my soul from sin.

5 Not choicest meats, nor noblest wines;
So much my heart refresh;
As when my faith goes thro' the signs,
And feeds upon his flesh.

6 I love the Lord, that stoops so low,
To give his word a seal:
But the rich grace his hands bestow,
Exceeds the figures still.

HYMN 26. *First Part.* L. M.

Baptism.

1 'TWAS the commission of our Lord,
Go teach the nations and baptize:
The nations have receiv'd the word
Since he ascended to the skies.

2 He sits upon th' eternal hills,
With grace and pardon in his hands,
And sends his cov'nant, with the seals,
To bless the distant heathen lands.

3 *Repent and be baptiz'd*, he saith,
For the remission of your sins;

And thus our sense assists our faith,
And shows us what his gospel means.

4 Our souls he washes in his blood,
As water makes the body clean;
And the good Spirit of our God
Descends like purifying rain.

5 Thus we engage ourselves to thee,
And seal our cov'nant with the Lord;
O may the great eternal Three
In heav'n our solemn vows record!

HYMN 26. *Second Part.* C. M.

Improvement of Baptism.

1 ATTEND, ye children of your God,
Ye heirs of glory hear:
For accents, so divine as these,
Might charm the dullest ear.

2 Baptiz'd into your Saviour's death,
Your souls to sin must die;
With Christ your Lord, ye live anew
With Christ ascend on high.

3 There by his Father's side he sits,
Enthron'd divinely fair;
Yet owns himself your Brother still,
And your Forerunner there.

4 Rise from these earthly trifles, rise
On wings of faith and love;
Above your choicest treasure lies,
And be your hearts above.

5 But earth and sin will drag us down,
When we attempt to fly:
Lord, send thy strong attractive pow'r
To raise and fix us high.

Hymn 27. *First Part.* c. m.

Baptism is not regeneration.

1 THE sacraments are holy signs
And precious gospel seals;
They 'xhibit what the Lord designs,
And what his word reveals.

2 But these are not themselves the grace,
Which signs and seals set forth;
The supper's not the sacrifice,
Nor water the new birth.

3 The sacraments were never meant
A substitute for grace;
They're not the truths they represent,
Nor must they take their place.

4 Sinners may publicly profess,
And signs and seals receive,
Of what they never did possess,
Of what they don't believe.

5 Man may baptize, but 'tis the Lord
Regenerates the heart;
None but the Spirit, by his word,
That blessing can impart.

6 Preserve us, Lord, from self-deceit,
From resting on a sign;
Bestow what symbols indicate,
And give us life divine.

7 Let none who preach the gospel, hide
This solemn truth from men:
They may with water be baptiz'd,
Yet not be born again.

Hymn 27. *Second Part.* c. m.

Infant Baptism.

1 THUS saith the mercy of the Lord,
I'll be a God to thee;
I'll bless thy num'rous race, and they
Shall be a seed to me.

2 Abra'm believ'd the promis'd grace,
And gave his child to God;
But water seals the blessing now
That once was seal'd with blood.

3 Jesus the ancient faith confirms,
To our fore-fathers giv'n;
He takes young children to his arms,
And calls them heirs of heav'n.

4 Our God, how faithful are his ways!
His love endures the same:
Nor from the promise of his grace
Blots out his childrens' name.

5 With the same blessings grace endows
The Gentile and the Jew;
If pure and holy be the root,
Such are the branches too.

6 Then let the children of the saints
Be dedicate to God;
Pour out thy Spirit on them, Lord!
And wash them in thy blood.

7 Thus to the parents and their seed
Shall thy salvation come;
And num'rous households meet at last
In one eternal home.

8 Thy faithful saints, eternal King!
This precious truth embrace;

To thee their infant offspring bring,
And humbly claim thy grace.

HYMN 27. *Third Part.* L. M.

Baptism is instituted instead of circumcision.

1 THUS did the sons of Abra'm pass
Beneath the bloody seal of grace;
The young disciples bore the yoke,
Till Christ the painful bondage broke.

2 By milder ways doth Jesus prove
His Father's cov'nant, and his love;
He seals to saints his glorious grace,
And not forbids their infant race.

3 Their seed is sprinkled with his blood,
Their children set apart for God;
His Spirit on their offspring shed,
Like water pour'd upon the head.

4 Let ev'ry saint with cheerful voice
In this large covenant rejoice:
Young children in their early days,
Shall give the God of Abra'm praise.

HYMN 27. *Fourth Part.* C. M.

Suffer little children to come unto me.

1 THE Saviour, with inviting voice,
Says, "Let your children come;
"For them there's love within my breast,
"And in my kingdom room."

2 Lord, at thy call, we bring our babes
And give them up to thee;
Let angels, and let men, behold,
And all our witness be.

3 Now our dear offspring are baptiz'd
According to his word:

As Abra'm his did circumcise,
Obedient to the Lord.

4 This water, sprinkled on the child,
Doth a rich emblem shew
Of pouring out the Spirit's grace,
To form the heart anew.

HYMN 27. *Fifth Part.* C. M.

Forbid them not.

1 BEHOLD what condescending love
Jesus on earth displays;
To babes and sucklings he extends
The riches of his grace.

2 "Forbid them not," is his command;
Then why should men resist?
Our children now may be baptiz'd;
The church of such consist.

3 With flowing tears and thankful hearts,
We bring them, Lord, to thee;
Receive them, Jesus, to thine arms;
Thine may they ever be.

4 Thine may they be; forever thine,
Thy ransom'd purchas'd seed:
O! let this seal of sprinkling, now,
Be own'd of thee indeed.

5 Here, parents, with thanksgiving view
Your right to what you've done;
Let songs of praises sound aloud
To the great Three in One.

HYMN 28. *First Part.* L. M.

The Lord's Supper.

1 'TWAS on that dark, that doleful night,
When pow'rs of earth and hell arose

Against the Son of God's delight,
And friends betray'd him to his foes:

2 Before the mournful scene began,
He took the bread, and bless'd, and brake;
What love thro' all his actions ran!
What wondrous words of grace he spake!

3 *This is my body, broke for sin,*
Receive and eat the living food;
Then took the cup, and bless'd the wine:
'Tis the new cov'nant in my blood.

4 For us his flesh with nails was torn,
He bore the scourge, he felt the thorn;
And justice pour'd upon his head
Its heavy vengeance, in our stead.

5 For us his vital blood was spilt,
To buy the pardon of our guilt;
When for black crimes of greatest size,
He gave his soul a sacrifice.

6 *Do this,* (he cried) *'till time shall end,*
In mem'ry of your dying friend:
Meet at my table, and record
The love of your departed Lord.

7 Jesus, thy feast we celebrate,
We show thy death, we sing thy name.
Till thou return, and we shall eat
The marriage supper of the Lamb.

HYMN 28. *Second Part.* L. M.

Communion with Christ at his table.

1 TO Jesus, our exalted Lord,
Dear name, by heav'n and earth ador'd!
Fain would our hearts and voices raise
A cheerful song of sacred praise.

2 But all the notes which mortals know,
Are weak and languishing and low;
Far, far above our humble songs,
The theme demands immortal tongues.

3 Yet while around his board we meet,
And humbly worship at his feet;
O let our warm affections move,
In glad returns of grateful love!

4 Let faith our feeble senses aid,
To see thy wondrous love display'd;
Thy broken flesh, thy bleeding veins,
Thy dreadful agonizing pains.

5 Let humble penitential woe,
With painful, pleasing anguish, flow;
And thy forgiving smiles impart
Life, hope, and joy to ev'ry heart.

HYMN 29. S. M.

Bread and wine.

1 JESUS invites his saints
To meet around his board;
Here pardon'd rebels sit, and hold
Communion with their Lord.

2 For food he gives his flesh;
He bids us drink his blood;
Amazing favour! matchless grace
Of our descending God!

3 The sacred elements
Remain mere wine and bread;
But signify and seal the love
Of Christ our cov'nant head.

4 This holy bread and wine
Maintains our fainting breath;

By union with our living Lord,
And int'rest in his death.

5 Our heav'nly Father calls
Christ and his members one;
We the young children of his love,
And he the first born Son.

6 We are but sev'ral parts
Of the same broken bread;
The body hath its sev'ral limbs,
But Jesus is the head.

7 Let all our pow'rs be join'd
His glorious name to raise:
Pleasure and love fill ev'ry mind,
And ev'ry voice be praise.

HYMN 30. *First Part.* C. M.

Christ was once offered to bear the sins of many.

1 JESUS, in thee our eyes behold
A thousand glories more,
Than the rich gems and polish'd gold
The sons of Aaron wore.

2 Fresh blood, as constant as the day
Was on their altar spilt;
But thy one off'ring takes away
For ever all our guilt.

3 Once, in the circuit of a year,
With blood, but not his own,
Aaron within the veil appears,
Before the golden throne.

4 But Christ, by his own pow'rful blood
Ascends above the skies;
And, in the presence of our God,
Shows his own sacrifice.

HYMN 30. *Second Part.* P. M.

Christ our High Priest.

1 A GOOD high-priest is come,
Supplying Aaron's place,
And taking up his room,
Dispensing life and grace:
The law by Aaron's priesthood came,
But grace and truth by Jesus' name.

2 My Lord a priest is made,
As sware the mighty God,
To Israel and his seed,
Ordain'd to offer blood:
For sinners, who his mercy seek,
A priest, as was Melchizedec.

3 He once temptations knew,
Of ev'ry sort and kind,
That he might succour show
To ev'ry tempted mind:
He once for us was sacrific'd,
And only once for us he dy'd.

4 I other priests disclaim,
And laws and off'rings too,
None but the bleeding Lamb
The mighty work can do:
He shall have all the praise: for he
Hath lov'd, and liv'd, and died for me.

HYMN 30. *Third Part.* C. M.

The Communicant.

1 HOW sweet and awful is the place,
With Christ within the doors;
While everlasting love displays
The choicest of her stores!

2 Here ev'ry bowel of our God
With soft compassion rolls;
Here peace and pardon bought with blood,
Is food for dying souls.

3 While all our hearts, and all our songs,
Join to admire the feast;
Each of us cries with thankful tongues,
"Lord, why was I a guest?

4 "Why was I made to hear thy voice,
"And enter while there's room;
"When thousands make a wretched choice,
"And rather starve than come?"

5 'Twas the same love, that spread the feast,
That sweetly forc'd us in;
Else we had still refus'd to taste,
And perish'd in our sin.

6 Pity the hypocrites, O Lord,
Direct them how to come;
Teach them to know and fear thy word,
And bring the strangers home.

7 We long to see thy churches full;
That all the chosen race
May with one voice, and heart, and soul,
Sing thy redeeming grace.

HYMN 31. *First Part.* L. M.

Jesus hath the key of the kingdom of heaven.

1 WITH what delight I raise my eyes,
And view the courts where *Jesus* dwells:
Jesus, who reigns above the skies,
And here below his grace reveals.

2 Of God's own house the sacred key
Is borne by that majestic hand;
Mansions and treasures there I see
Subjected all to his command.

3 He shuts, and worlds might strive in vain
The mighty obstacle to move;
He looses all their bars again,
And who shall shut the gates of love!

4 Fix'd in omnipotence, he bears
The glories of his Father's name;
Sustains his people's weighty cares,
Thro' ev'ry changing age the same.

5 My little all I here suspend,
Where the whole weight of heav'n is hung;
Secure I rest on such a friend,
And into raptures wake my tongue.

HYMN 31. *Second Part.* C. M.

The Bible.

1 FATHER of mercies, in thy word
What endless glory shines!
Forever be thy name ador'd
For these celestial lines!

2 Here may the wretched sons of want
Exhaustless riches find;
Riches, above what earth can grant,
And lasting as the mind.

3 Here the fair tree of knowledge grows,
And yields a sweet repast;
Sublimer sweets, than nature knows,
Invite the longing taste.

4 Here springs of consolation rise
To cheer the fainting mind;

And thirsty souls receive supplies,
And sweet refreshment find.

5 Here the Redeemer's welcome voice
Spreads heav'nly peace around;
And life and everlasting joys
Attend the blissful sound!

6 O may these heav'nly pages be
My ever dear delight;
And still new beauties may I see,
And still increasing light!

7 Divine Instructor, gracious Lord,
Be thou forever near;
Teach me to love thy sacred word,
And view my Saviour there!

HYMN 31. *Third Part.* L. M.

The commission.

1 "GO preach my gospel, *saith the Lord,*
"Bid the whole earth my grace receive;
"He shall be sav'd, that trusts my word;
"And he condemn'd that won't believe.

2 "I'll make your great commission known,
"And ye shall prove my gospel true;
"By all the works, that I have done,
"By all the wonders, ye shall do.

3 "Go heal the sick, go raise the dead,
"Go cast out devils in my name;
"Nor let my prophets be afraid,
"Tho' Greeks reproach, and Jews blas-[pheme

4 "Teach all the nations my commands,
"I'm with you, till the world shall end;
"All pow'r is trusted in my hands,
"I can destroy, and can defend."

5 *He spake, and light shone round his head,*
On a bright cloud to heav'n he rode;
They to the farthest nations spread
The grace of their ascended God.

HYMN 31. *Fourth Part.* L. M.

The Gospel is the power of God to salvation.

1 WHAT shall the dying sinner do,
That seeks relief for all his woe?
Where shall the guilty conscience find
Ease for the torment of the mind?

2 How shall we get our crimes forgiv'n,
Or form our nature fit for heav'n?
Can souls, all o'er defil'd with sin,
Make their own pow'rs and passions clean?

3 In vain we search, in vain we try,
Till Jesus brings his gospel nigh;
'Tis there that pow'r and glory dwell,
That save rebellious souls from hell.

4 This is the pillar of our hope,
That bears our fainting spirits up;
We read the grace, we trust the word,
And find salvation in the Lord.

5 Let men or angels dig the mines,
Where nature's golden treasure shines;
Brought near the doctrine of the cross,
All nature's gold appears but dross.

6 Should vile blasphemers, with disdain,
Pronounce the truth of Jesus vain,
We'll meet the scandal and the shame,
And sing, and triumph in his name.

Hymn 31. *Fifth Part.* C. M.

The Call.

1 SINNERS, the voice of God regard;
'Tis mercy speaks to day;
He calls you by his sov'reign word,
From sin's destructive way.

2 Like the rough sea, that cannot rest,
You live devoid of peace;
A thousand stings, within your breast,
Deprive your souls of ease.

3 Your way is dark, and leads to hell;
Why will you persevere?
Can you in endless torments dwell,
Shut up in black despair?

4 Why will you in the crooked ways
Of sin and folly go?
In pain you travel all your days,
To reap immortal woe!

5 But he, that turns to God, shall live,
Thro' his abounding grace:
His mercy will the guilt forgive
Of those that seek his face.

6 Bow to the sceptre of his word,
Renouncing ev'ry sin;
Submit to him your sov'reign Lord,
And learn his will divine.

7 His love exceeds your highest thoughts;
He will become your God,
And will forgive your num'rous faults,
Thro' a Redeemer's blood.

HYMN 31. *Sixth Part.* P. M.

The gospel Trumpet—Jubilee.

1 BLOW ye the trumpet, blow,
The gladly solemn sound!
Let all the nations know
To earth's remotest bound,
The year of jubilee is come;
Return, ye ransom'd sinners, home.

2 Exalt the Lamb of God,
The sin-atoning Lamb:
Redemption by his blood
Thro' all the lands proclaim;
The year of jubilee is come;
Return, ye ransom'd sinners, home.

3 Ye, who have sold for nought
The heritage above;
Shall have it back, unsought,
The gift of Jesus' love;
The year of jubilee is come;
Return, ye ransom'd sinners, home.

4 Ye slaves of sin and hell,
Your liberty receive;
And safe in Jesus dwell,
And blest in Jesus live;
The year of jubilee is come;
Return, ye ransom'd sinners, home.

5 The gospel trumpet hear,
The news of pard'ning grace:
Ye happy souls, draw near,
Behold your Saviour's face:
The year of jubilee is come;
Return, ye ransom'd sinners, home.

6 Jesus, our great High Priest,
Has full atonement made :
Ye weary spirits rest,
Ye mournful souls be glad :
The year of jubilee is come ;
Return, ye ransom'd sinners, home

HYMN 32. *First Part.* C. M.

Gratitude.

1 HOW can I sink with such a prop
As my eternal God,
Who bears the earth's huge pillars up,
And spreads the heav'ns abroad ?

2 How can I die while Jesus lives,
Who rose and left the dead ?
Pardon and grace my soul receives,
From mine exalted head.

3 All that I am, and all I have,
Shall be forever thine !
Whate'er my duty bids me give,
My cheerful hands resign.

4 Yet if I might make some reserve,
And duty did not call,
I love my God with zeal so great,
That I would give him all.

HYMN 32. *Second Part.* L. M.

Saved by grace, we must still do good works.

1 SO let our lips and lives express
The holy gospel we profess :
So let our works and virtues shine,
To prove the doctrine all divine.

2 Thus shall we best proclaim abroad,
The honours of our Saviour God ;

When the salvation reigns within,
And grace subdues the pow'r of sin.

3 Our flesh and sense must be denied,
Passions and envy, lust and pride;
While justice, temp'rance, truth and love.
Our inward piety approve.

4 Religion bears our spirits up,
While we expect that blessed hope,
The bright appearance of the Lord;
And faith stands leaning on his word.

HYMN 32. *Third Part.* C. M.

Elected to Holiness.

1 HOW vast the benefits divine,
Which we in Christ possess!
We're sav'd from guilt and ev'ry sin,
And call'd to holiness.

2 'Tis not for works which we have done;
Or shall hereafter do;
But he, of his electing love,
Salvation doth bestow.

3 The glory, Lord, from first to last,
Is due to thee alone:
Aught to ourselves we dare not take,
Or rob thee of thy crown.

4 Our glorious Surety undertook
Redemption's wondrous plan;
And grace was given us in him
Before the world began.

5 Safe in the arms of sov'reign love
We ever shall remain;
Nor shall the rage of earth or hell
Make thy dear counsels vain

6 Not one of all the chosen race
But shall to heav'n attain,
Partake on earth the purpos'd grace,
And then with Jesus reign.

HYMN 32. *Fourth Part.* C. M.

Love to Christ desired.

1 THOU lovely source of true delight,
Whom I unseen adore,
Unveil thy beauties to my sight;
That I may love thee more.

2 Thy glory o'er creation shines;
But in thy sacred word
I read, in fairer, brighter lines,
My bleeding, dying Lord.

3 'Tis here, whene'er my comforts droop,
And sin and sorrow rise,
Thy love, with cheerful beams of hope,
My fainting breath supplies.

4 But ah! too soon the pleasing scene
Is clouded o'er with pain;
My gloomy fears rise dark between,
And I again complain.

5 O may my soul with rapture trace
The wonders of thy love!
But the full glories of thy face
Are only known above.

HYMN 33. *First Part.* C. M.

Conversion.

1 NOT the malicious or profane,
The wanton or the proud,
Nor thieves, nor slaund'rers, shall obtain
The kingdom of our God.

2 Surprising grace! and such were we
By nature and by sin;
Heirs of immortal misery,
Unholy and unclean.

3 But we are wash'd in Jesus' blood,
We're pardon'd thro' his name;
And the good Spirit of our God
Hath sanctified our frame.

4 O for a persevering pow'r,
To keep thy just commands!
We would defile our hearts no more,
No more pollute our hands.

HYMN 33. *Second Part.* S. M.

Death of sin.

1 SHALL we go on to sin,
Because thy grace abounds?
Or crucify the Lord again,
And open all his wounds?

2 For'bid it, mighty God!
Nor let it e'er be said,
That we, whose sins are crucified,
Should raise them from the dead.

3 We shall be slaves no more,
Since Christ hath made us free;
Has nail'd our tyrants to his cross,
And bought our liberty.

HYMN 33. *Third Part.* C. M.

Conversion and Faith.

1 LORD, we adore thy matchless ways
In bringing souls to thee;
We sing and shout eternal praise,
For grace so full and free.

2 "What must I do," the jailer cries,
"To save my sinking soul?
"Believe in Christ," the word replies,
"Thy faith shall make thee whole."

3 Our works are all the works of sin,
Our nature quite deprav'd;
Jesus alone can make us clean:
By grace are sinners sav'd.

4 "Believe, believe," the gospel cries,
"This is the living way:"
From faith in Christ our hopes arise,
And shine to perfect day.

5 Come, sinners, then, the Saviour trust,
To wash you in his blood;
To change your hearts, subdue your lust,
And bring you home to God.

HYMN 33. *Fourth Part.* L. M.

Christ our strength.

1 LET me but hear my Saviour say,
Strength shall be equal to thy day;
Then I rejoice in deep distress,
Leaning on all-sufficient grace.

2 I glory in infirmity,
That Christ's own pow'r may rest on me,
When I am weak, then am I strong,
Grace is my shield, and Christ my song.

3 I can do all things, or can bear
All suff'rings, if my Lord be there;
Sweet pleasures mingle with the pains,
While his left hand my head sustains.

4 But if the Lord be once withdrawn,
And we attempt the work alone,

When new temptations spring and rise.
We find how great our weakness is.

HYMN 34. *First Part.* C. M.

The moral Law.

1 THAT God, who made the world on high.
And air, and earth, and sea,
Own as thy God, and to his name
In homage bow thy knee.

2 Let not a shape which hands have wrought
Of wood, or clay, or stone,
Be deem'd thy God; nor think him like
Aught, thou hast seen or known.

3 Take not in vain the name of God:
Nor must thou ever dare,
To make thy falsehood pass for truth,
By his dread name to swear.

4 That day on which he bids thee rest
From toil, to pray, and praise;
That day keep holy to the Lord,
And consecrate its rays.

5 Thy father and thy mother love,
Both honour and obey;
So shall thy life be blest with peace,
And lengthen'd be thy day.

6 The blood of man thou shalt not shed,
Nor wrath, nor malice feel;
To maim, or hurt, or wish him dead,
Is in thy heart to kill.

7 Promiscuous lusts the Lord forbids,
But honours wedlock pure;
Vast is the guilt of wicked lusts,
Their punishment is sure.

8 Thou shalt not, or from friend or foe,
Take aught by force or stealth;
Thy goods, thy stores must grow from right,
Or God will curse thy wealth.

9 No man shalt thou by a false charge,
Or crush or brand with shame:
Dear as thine own, so wills thy God,
Must be his life and name.

10 Thy soul one wish shall not let loose
For that which is not thine;
Live in thy lot, or small or great:
For God has drawn the line.

11 O may the Lord, who gave these laws,
Write them on ev'ry heart,
That all may feel their living pow'r,
Nor from his paths depart!

HYMN 34. *Second Part.* L. M.

The first command.

1 ETERNAL God! Almighty cause
Of earth and seas, and worlds unknown;
All things are subject to thy laws;
All things depend on thee alone.

2 Thy glorious Being singly stands,
Of all within itself possest;
Control'd by none are thy commands;
Thou from thyself alone art blest.

3 To thee alone ourselves we owe;
Let heav'n and earth due homage pay:
All other gods we disavow,
Deny their claims, renounce their sway.

4 Spread thy great name thro' heathen lands;
Their idol-deities dethrone:

Reduce the world to thy command,
And reign, as thou art, God alone.

Hymn 35. *First Part.* L. M.

The second command.

1 THOU art, O God! a Spirit pure,
Invisible to mortal eyes;
Th' immortal, and th' eternal King,
The great, the good, the only wise.

2 Whilst nature changes, and her works
Corrupt, decay, dissolve and die,
Thy essence pure no change shall see,
Secure of immortality.

3 Thou great invisible! what hand
Can draw thy image spotless fair?
To what in heav'n, to what on earth,
Can men th' immortal King compare?

4 Let stupid heathens frame their gods
Of gold and silver, wood and stone;
Ours is the God that made the heav'ns,
Jehovah he, and God alone.

5 My soul, thy purest homage pay,
In truth and spirit him adore;
More shall this please, than sacrifice,
Than outward forms delight him more.

Hymn 35. *Second Part.* L. M.

God incomprehensible.

1 CAN creatures, to perfection, find
Th' eternal, uncreated mind?
Or can the largest stretch of thought
Measure and search his nature out?

2 'Tis high as heav'n, 'tis deep as hell;
And what can mortals know, or tell?

His glory spreads beyond the sky,
And all the shining worlds on high.

3 [But man, vain man, would fain be wise
Born, like a wild young colt, he flies
Thro' all the follies of his mind,
And smells and snuffs the empty wind.]

4 God is a King of pow'r unknown,
Firm are the orders of his throne;
If he resolve, who dare oppose,
Or ask him why, or what he does?

5 He wounds the heart, and he makes whole,
He calms the tempest of the soul;
When he shuts up in long despair,
Who can remove the heavy bar?

6 He frowns, and darkness veils the moon,
The fainting sun grows dim at noon;
The pillars of heav'n's starry roof
Tremble and start at his reproof.

7 These are a portion of his ways;
But who shall dare describe his face?
Who can endure his light, or stand
To hear the thunders of his hand?

HYMN 36. C. M.

The third command.

1 HOLY and rev'rend is the name
Of our eternal King;
Thrice holy Lord! the angels cry,
Thrice holy, let us sing.

2 Holy is he in all his works,
And truth is his delight;
But sinners and their wicked ways
Shall perish from his sight.

3 The deepest rev'rence of the mind,
Pay, O my soul, to God;
Lift, with thy hands, a holy heart
To his sublime abode.

4 With sacred awe pronounce his name,
Abhor the lips profane;
Let not thy tongue the Lord blaspheme,
Nor take his name in vain.

5 Thou holy God! preserve my soul
From all pollution free;
The pure in heart, and hands, and lips,
Alone thy face shall see.

HYMN 37. *First Part.* L. M.

Christians may take a religious oath.

1 WHEN God his gracious promise made
To faithful Abra'm and his seed,
To show his grace and truth to both
Confirm'd the promise with an oath.

2 So, by an oath, in ev'ry age,
The saints their promise oft engage;
When questions rise of death or life,
An oath confirms and ends all strife.

3 Christians the truth will ever say,
Their yea be yea, their nay be nay;
And with conscientious dread refrain
From swearing any oath profane.

4 But when great facts demand high proof,
They honour God by solemn oath;
And thereby teach the world to own
The Judge eternal on his throne.

5 The fear of God is thus maintain'd,
And men from perjury restrain'd;

Religious oaths may be abus'd,
But may not therefore be refus'd.

6 Christians, the worthiest men on earth,
Who cherish peace, and love the truth,
Will put religion's sacred seal
To what is held the last appeal.

HYMN 37. *Second Part.* C. M.

Perjury.

1 LET those who bear the christian name
Their holy vows fulfil :
The saints, the follow'rs of the Lamb,
Delight to do his will.

2 True to the solemn oaths they take,
Tho' to their hurt they swear ;
Constant and just to all they speak :
For God they know can hear.

3 Still with their lips their hearts agree,
Nor flatt'ring words devise :
They're sure the God of truth can see
Thro' ev'ry false disguise.

4 Deceits they hate, they dread all lies,
Whatever forms they wear ;
Preferring death to perjuries,
They dare not falsely swear.

5 Lo! from above the Lord descends,
And brings the judgment down ;
He bids his saints, his faithful friends,
Rise and possess their crown.

6 While satan trembles at the sight,
And devils wish to die ;
Where will the faithless hypocrite
And perjur'd liar fly ?

HYMN 38. *First Part.* L. M.

The fourth command.

1 RETURN, my soul, enjoy thy rest,
Improve the day thy God has bless'd;
Another six days' work is done,
Another sabbath is begun.

2 Come, bless the Lord, whose love assigns
So sweet a rest to wearied minds;
Provides a blest foretaste of heav'n,
On this day more than all the sev'n.

3 O! that our thoughts and thanks may rise,
As grateful incense to the skies;
And draw from Christ that sweet repose,
Which none, but he, that feels it, knows.

4 This heav'nly calm, within the breast,
Is the dear pledge of glorious rest;
Which for the church of God remains,
The end of cares, the end of pains.

5 With joy, great God, thy works we scan,
Creation's scene, redemption's plan;
With praise, we think on mercies past,
With hope, we future pleasures taste.

6 In holy duties let the day,
In holy comforts pass away;
How sweet, a sabbath thus to spend,
In hope of one, that ne'er shall end!

HYMN 38. *Second Part.* C. M.

The Lord's day.

1 COME, dearest Lord, and feed thy [sheep
On this sweet day of rest;
O! bless this flock, and make this fold
Enjoy an heav'nly rest.

2 Welcome, and precious to my soul
Are these sweet days of love;
But what a sabbath shall I keep,
When I shall rest above!

3 I come, I wait, I hear, I pray,
Thy footsteps, Lord, I trace;
Here, in thine own appointed way,
I wait to see thy face.

4 These are the sweet and precious days
On which my Lord I've seen;
And oft, when feasting on his word,
In raptures I have been.

5 O! if my soul, when death appears,
In this sweet frame be found:
I'll clasp my Saviour in mine arms,
And leave this earthly ground.

6 I long for that delightful hour,
When from this clay undrest,
I shall be cloth'd in robes divine,
And made for ever blest.

HYMN 38. *Third Part.* L. M.

The eternal Sabbath.

1 THINE earthly sabbaths, Lord, we love:
But there's a nobler rest above:
To that our longing souls aspire,
With cheerful hope and warm desire.

2 No more fatigue, no more distress,
Nor sin, nor hell shall reach the place;
Nor groans shall mingle with the songs,
Which warble from immortal tongues.

3 No rude alarms of raging foes,
No cares to break the long repose:

No midnight shade, no clouded sun;
But sacred, high, eternal noon.

4 O long-expected day! begin—
Dawn on these realms of woe and sin:
Fain would we leave this weary road,
And sleep in death, to rest with God.

HYMN 39. *First Part.* L. M.

The fifth command.

1 GREAT source of order, Maker wise!
Whose throne is high above the skies;
We praise thy name; thy laws ordain,
That order shall on earth obtain.

2 Let each inferior rank revere
All such as their superiors are;
And let superiors also do
What's right by each inferior too.

3 To thee may each united house,
At morn and night present its vows;
O may each family proclaim
The honours of thy glorious name!

HYMN 39. *Second Part.* C. M.

Honour to magistrates.

1 ETERNAL sov'reign of the sky,
And Lord of all below;
We mortals to thy majesty
Our first obedience owe.

2 Our souls adore thy throne supreme;
And bless thy providence,
For magistrates of various name,
Our glory and defence.

3 Where laws and liberty combine
To make the nation bless'd;

There magistrates with lustre shine,
And states are govern'd best.

4 Nations on firm foundations stand,
While virtue finds reward;
And sinners perish from the land,
By justice and the sword.

5 To magistrates be honour paid,
To laws obedience shown;
But consciences and souls were made
To be the Lord's alone.

HYMN 39. *Third Part.* C. M.

The anxiety of pious parents for their children.

1 THO' parents may in cov'nant be,
And have their heav'n in view;
They are unhappy, till they see
Their children happy too.

2 Their hearts with inward anguish bleed,
When all attempts prove vain,
To save their race from paths, that lead
To everlasting pain.

3 They warn, indulge, correct, beseech,
While tears in torrents flow;
And 'tis beyond the pow'r of speech
To tell the griefs they know.

4 Till they can see victorious grace
Their children's souls possess,
The sparkling wit, the smiling face
But adds to their distress.

5 "Shall cruel spirits drag thee down
"To darkness and despair;
"Beneath th' Almighty's angry frown,
"To dwell forever there?

6 "Saviour, the dreadful scene forbid!
"Look down, dear Lord, and bless;
"We'll wrestle hard, as Jacob did—
"May we obtain success!"

HYMN 40. *First Part.* L. M.

The sixth command.

1 CLAMOUR and wrath, and war be gone,
Envy and spite forever cease;
Let bitter words no more be known
Among the saints, the sons of peace.

2 The Spirit, like a peaceful dove,
Flies from the realms of noise and strife;
Why should we vex and grieve his love,
Who seals our souls to heav'nly life.

3 Tender and kind be all our thoughts,
Thro' all our lives let mercy run:
So God forgives our num'rous faults,
For the dear sake of Christ his Son.

HYMN 40. *Second Part.* L. M.

Anger.

1 DARE we indulge our wrath and strife,
And yet assume the christian name?
Give our wild passions sway, yet call
Ourselves the follow'rs of the Lamb?

2 He was all gentle, meek, and mild—
Full of benevolence and love;
Nor could the rage of num'rous foes
Aught, but his soft compassion move.

3 Not all their scoffs, nor the sharp pangs
Of crucifixion, could inspire
Within his breast one vengeful thought,
Or one tumultuous passion fire.

4 But we, alas! how soon the storms
Impetuous in our bosoms swell;
What stores of fuel in our breasts,
To feed those raging fires of hell.

5 Spirit of grace, do thou descend;
Envy, and wrath, and clamour chase;
With thy mild influ'nce quench these fires,
And hush the stormy winds to peace!

HYMN 40. *Third Part.* C. M.

Brotherly love.

1 HOW sweet, how heav'nly is the sight,
When those who love the Lord,
In one another's peace delight,
And so fulfil his word:

2 O! may we feel each brother's sigh,
And with him bear a part:
May sorrows flow from eye to eye,
And joy from heart to heart.

3 Free us from envy, scorn, and pride;
Our wishes fix above:
May each his brother's failings hide,
And show a brother's love.

4 Let love, in one delightful stream,
Thro' ev'ry bosom flow;
And union sweet, and dear esteem,
In ev'ry action glow.

5 Love is the golden chain, that binds
The happy souls above;
And he's an heir of heav'n, that finds
His bosom glow with love.

Hymn 41. *First Part.* L. M.

The seventh command.

1 SACRED wedlock! law of heav'n,
By wisdom fram'd, in mercy giv'n;
The spring, whence all the kindred ties
Of parents, children, brethren, rise!

2 Curs'd be the lusts which violate
The honours of the marriage state;
The Lord himself, in wrath severe,
Will judge the vile adulterer.

3 The wicked, filthy and unclean,
Shall reap the harvest of their sin:
And they who burn with Sodom's lust,
In Sodom's fire shall be accurs'd.

4 Polluted sinner, hide thy face,
Fly to the throne, and plead for grace;
The blood of Christ can cleanse thy soul,
And make thy filthy spirit whole.

Hymn 41. *Second Part.* L. M.

The Law is spiritual, but we are carnal.

1 MOST holy God, thy precept's just
Against impure desires and lust;
We therefore mourn, with grief and shame,
Our guilty and polluted frame.

2 We know by nature, we're unclean,
Our pow'rs debas'd, affections mean;
We own imperfect chastity,
The sensual heart, the wanton eye.

3 The seeds of ev'ry vice and sin
Are rooted deep, and grow within;
And if preserv'd from filthy ways,
To grace alone belongs the praise.

4 O ! shed abroad thy love divine,
Constrain us to be wholly thine ;
And make our souls and bodies both
The Temples of the Holy Ghost.

HYMN 42. *First Part.* L. M.

The eighth command.

1 GREAT God, thy holy law commands
Strict honesty in our demands ;
Forbids to plunder, steal or cheat,
To practise falsehood or deceit.

2 We must be faithful, upright, true,
Nor take, but what is strictly due ;
If honesty be banish'd hence,
Religion is a vain pretence.

3 No righteous debt must be denied
By fraud or pow'r, by lies or pride ;
The poor should not by long delay,
Be made to groan for want of pay.

4 What equity enjoins as right,
We must perform with all our might ;
Nor seek our neighbour to deceive,
With what ourselves do not believe.

5 Let christians never dare disgrace
The name and cause, which they profess ;
Lord, help us ever to pursue
Things, which are honest, just and true.

HYMN 42. *Second Part.* S. M.

The worldling.

1 WHAT does the worldling gain
By all his vain pursuits ?
His very pleasure gives him pain,
And mis'ry are its fruits.

2 What anxious cares corrode
The mind intent on wealth;
His mammon oft becomes a load,
Which robs him of his health.

3 Does he his end attain,
And in full afflu'nce roll?
What does the sordid creature gain,
When God demands his soul?

4 My heart to heav'n aspire,
And seek thine all in God:
Nor e'er pollute thy pure desire,
By trifles on the road.

5 He doth my soul now bless
With his enriching grace;
But O what wealth shall I possess,
When I behold his face!

6 These riches of his grace
Will then to glory rise,
When I have run my earthly race,
And gain'd th' immortal prize.

HYMN 43. *First Part.* C. M.

The ninth command.

1 RELIGION is the chief concern
Of mortals here below:
May all its great importance learn,
Its sov'reign virtue know.

2 Let deep repentance, faith and love,
Be join'd with godly fear;
And all our conversation prove
Our souls to be sincere.

3 Let with our lips our hearts agree,
Nor sland'ring words devise:

We know the God of truth can see
Thro' ev'ry false disguise.

4 Lord, never let our envy grow,
To hear another's praise;
Nor rob him of his honour due,
By base revengeful ways.

5 O God of truth! help to detest
Whate'er is false or wrong;
That lies in earnest or in jest
May ne'er employ our tongue.

HYMN 43. *Second Part.* C. M.

The Christian is true and faithful to Jesus.

1 AM I a soldier of the cross,
A follow'r of the Lamb?
And shall I fear to own his cause,
Or blush to speak his name?

2 Must I be carried to the skies,
On flow'ry beds of ease;
While others fought to win the prize,
And sail'd thro' bloody seas?

3 Are there no foes for me to face?
Must I not stem the flood?
Is this wild world a friend to grace,
To help me on to *God?*

4 Sure I must fight, if I would reign;
Be faithful to my *Lord*
And bear the toil, endure the pain,
Supported by thy word.

5 Thy saints, in all this glorious war,
Shall conquer tho' they die;
They see the triumph from afar,
And seize it with their eye.

6 When that illustrious day shall rise,
And all thy armies shine
In robes of vict'ry thro' the skies,
The glory shall be thine.

HYMN 44. *First Part.* L. M.

The tenth command.

1 WHATE'ER *thy lot on earth may be,*
Let it contentment yield to thee;
Nor others envy, nor repine,
Nor covet aught, that is not thine.

2 Justly hast thou forbidden, Lord,
Each murm'ring motion, thought, and word;
Justly requiring full content,
With what thy providence hath lent.

3 But can a sinner lift his eye
Before the Lord of hosts on high,
And say, "this precept I've obey'd,
"Nor from it ever turn'd aside?"

4 Alive without the law I stood,
And thought my state was safe and good;
But when with pow'r *this precept* came,
I saw my sin, and guilt, and shame.

5 Lord, I adore thy saving love,
Which did from me the curse remove,
By hanging on th' accursed tree,
And being made a curse for me!

HYMN 44. *Second Part.* C. M.

They who are converted cannot perfectly obey the law

1 GRACE has enabled me to love
Thy holy law and will;
But sin has not yet ceas'd to move,
It tyranizes still.

2 Hence often fill'd with dread alarms,
My peace and joy subside;
And I've employ for all the arms
The gospel has supplied.

3 Thus diff'rent pow'rs within me strive,
While opposites I feel;
I grieve, rejoice, decline, revive,
As sin or grace prevail.

4 But Jesus hath his promise past;
Sin with the body dies:
And grace in all his saints at last
Shall gain its victories.

HYMN 44. *Third Part.* L. M.

Practical use of the moral law.

1 O LORD, my soul convicted stands
Of breaking all thy ten commands:
And on me justly might'st thou pour
Thy wrath in one eternal show'r.

2 But thanks to God, its loud alarms
Have warn'd me of approaching harms;
And now, O Lord, my wants I see,
Lost and undone, I come to thee.

3 I know my fig-leaf righteousness
Can ne'er thy broken law redress;
Yet in the gospel plan I see,
There's hope of pardon e'en for me.

4 There, I behold with wonder, Lord!
That Christ hath to thy law restor'd
Those honours on th' atoning day,
Which guilty sinners took away.

5 Amazing wisdom, pow'r and love,
Displayed to rebels from above!

Do thou, O Lord, my faith increase
To love and trust thy plan of grace.

HYMN 45. *First Part.* L. M.

Prayer.

1 WHERE is my God? does he retire
Beyond the reach of humble sighs?
Are these weak breathings of desire
Too languid to ascend the skies?

2 No, Lord, the breathings of desire,
The weak petition, if sincere,
Is not forbidden to aspire;
But reaches thy all-gracious ear.

3 Look up, my soul, with cheerful eye,
See where the great Redeemer stands;
The glorious Advocate on high;
With precious incense in his hands.

4 He sweetens ev'ry humble groan,
He recommends each broken prayer:
Recline thy hope on him alone,
Whose pow'r and love forbid despair.

HYMN 45. *Second Part.* S. M.

The prayer of faith.

1 THE Lord, who truly knows
The heart of ev'ry saint,
Invites us by his holy word,
To pray and never faint.

2 He bows his gracious ear!
We never plead in vain;
Yet we must wait till he appear,
And pray, and pray again.

3 Tho' unbelief suggest
Why should we longer wait?

He bids us never give him rest;
But be importunate.

4 'Twas thus a widow poor,
Without support or friend,
Beset the unjust judge's door,
And gain'd at last her end.

5 And shall not Jesus hear
His chosen, when they cry?
Yes; tho' he may a while forbear,
He'll not their suit deny.

6 Then let us earnest be,
And never faint in prayer:
He loves our importunity,
And makes our cause his care.

HYMN 45. *Third Part.* L. M.

Exhortation to prayer.

1 WHAT various hindrances we meet
In coming to a mercy-seat!
Yet who, that knows the worth of prayer,
But wishes to be often there?

2 Prayer makes the darken'd cloud withdraw;
Prayer climbs the ladder Jacob saw—
Gives exercise to faith and love—
Brings ev'ry blessing from above.

3 Restraining prayer, we cease to fight;
Prayer makes the christian's armour bright:
And satan trembles, when he sees
The weakest saint upon his knees.

4 Were half the breath that's vainly spent,
To heav'n in supplication sent—
Our cheerful song would oft'ner be,
"Hear what the Lord has done for me!"

Hymn 45. *Fourth Part.* L. M.

Lord's prayer.

1 OUR Father, thron'd in heav'n, divine,
To thy great name be praises paid;
Thy kingdom come,—Thy glory shine;
And thy good will be still obeyed.

2 Give us our bread from day to day,
And all our wants do thou supply:
With gospel-truth feed us, we pray,
That we may never faint, nor die.

3 Extend thy grace, our hearts renew,
Our each offence in love forgive;
Teach us divine forgiveness too,
And freed from evil, let us live.

4 For thine's the kingdom, and the pow'r,
And all the glory waits thy name;
Let ev'ry saint thy grace adore,
And sound in songs their loud Amen.

Hymn 46. *First Part.* C. M.

Our Father.

1 SOV'REIGN of all the worlds on high,
Allow our humble claim; [heads
Nor while poor worms would raise their
Disdain a Father's name.

2 *Our Father God!* how sweet the sound!
How tender and how dear!
Not all the melody of heav'n,
Could so delight the ear.

3 Come, sacred Spirit, seal the name
On my expanding heart;
And show, that in Jehovah's grace
I share a filial part.

Cheer'd by a signal so divine,
Unwav'ring I believe:
Thou know'st, I, *Abba*, Father, cry,
Nor can thy word deceive.

HYMN 46. *Second Part.* L. M.

Our Father and our Saviour are in Heaven.

1 DESCEND from heav'n, immortal Dove,
Stoop down and take us on thy wings;
And mount and bear us far above
The reach of these inferior things;

2 Beyond, beyond this lower sky,
Up where eternal ages roll,
Where solid pleasures never die,
And fruits immortal feast the soul.

3 O for a sight, a blissful sight
Of our almighty Father's throne!
There sits the Saviour crown'd with light,
Cloth'd in a body, like our own.

4 Adoring saints around him stand,
While thrones and pow'rs before him fall;
And God shines gracious thro' the man,
And sheds sweet glories on them all.

5 O what amazing joys they feel,
While to their golden harps they sing,
And sit on ev'ry heav'nly hill,
And spread the triumphs of their King!

6 When shall the day, dear Lord, appear,
That I shall mount, to dwell above,
And stand, and bow, and worship there,
And view thy face, and sing, and love?

Hymn 46. *Third Part.* C. M.

Rejoicing in God our Father.

1 COME shout aloud the Father's grace,
And sing the Saviour's love:
Soon shall you join the glorious theme
In loftier strains above.

2 God, the eternal, mighty God,
To dearer names descends:
Calls you his treasure and his joy,
His children and his friends.

3 My Father God! and may these lips
Pronounce a name so dear!
Not thus could heav'n's sweet harmony
Delight my list'ning ear.

4 Thanks to my God for ev'ry gift
His bounteous hands bestow;
And thanks eternal for that love
Whence all those comforts flow.

5 Forever let my grateful heart
His boundless grace adore;
Which gives ten thousand blessings now,
And bids me hope for more.

Hymn 47. *First Part.* C. M.

Hallowed be thy name.

1 AMONG the princes, earthly gods,
There's none hath pow'r divine;
Nor are their names nor works, O Lord,
Nor natures, like to thine.

2 Thy matchless pow'r, thy sov'reign sway,
The nations shall adore;
Their long misguided prayers and praise
To thee, O God, restore.

3 Let all confess thy name and know
The wonders thou hast done;
Let all adore thee, God supreme,
And own thee God alone.

4 While heav'n, and all who dwell on high,
To thee their voices raise;
Let the whole earth assist the sky,
And join t' advance thy praise.

HYMN 47. *Second Part.* L. M.

The name of God exalted above all praise.

1 ETERNAL Pow'r! whose high abode
Becomes the grandeur of our God;
Immensely far, beyond the bounds,
Where stars revolve their little rounds.

2 The lowest step above thy seat
Rises too high for Gabriel's feet;
In vain the tallest angel tries
To reach the height with wond'ring eyes

3 Lord, what shall earth and ashes do?
We would adore our Maker too;
From sin and dust to thee we cry,
The Great, the Holy, and the High!

4 Earth, from afar, has heard thy fame,
And worms have learn'd to lisp thy name,
But O! the glories of thy mind
Leave all our soaring thoughts behind.

5 God is in heav'n, but man below;
Rais'd be our thoughts; our words be few
A sacred rev'rence checks our songs,
And praise sits silent on our tongues.

HYMN 48. *First Part.* L. M.

Thy kingdom come.

1 ASCEND thy throne, almighty King,
And spread thy glories all abroad;
Let thine own arm salvation bring,
And be thou known the gracious God.

2 Let millions bow before thy seat,
Let humble mourners seek thy face;
Bring daring rebels to thy feet,
Subdued by thy victorious grace.

3 O! let the kingdoms of the world
Become the kingdoms of the Lord;
Let saints and angels praise thy name,
Be thou thro' heav'n and earth ador'd.

HYMN 48. *Second Part.* L. M.

Prayer for the spread of the gospel.

1 BRIGHT as the sun's meridian blaze,
Vast as the blessings he conveys,
Wide as he shines from pole to pole,
And permanent as his control:

2 So, Jesus, let thy kingdom come;
Let sin and hell's terrific gloom
Swift, at thy brightness, flee away,
And usher in the promis'd day.

3 Then shall the heathen, fill'd with awe,
Learn the blest knowledge of thy law:
And Antichrist, on ev'ry shore,
Fall from his throne to rise no more.

4 Then shall thy lofty praise resound
On Afric's shores—thro' Asia's ground;
And Europe with America
Shall stretch their eager arms to thee

5 Then shall the Jew and Gentile meet
In pure devotion at thy feet:
And earth shall yield thee, as thy due,
Her fulness and her glory too.

HYMN 48. *Third Part.* L. M.

Prayer for the Jews.

1 FATHER of faithful Abra'm, hear
Our earnest suit for Abra'm's seed;
Justly they claim the tend'rest prayer
From us, adopted in their stead:

2 Outcasts from thee, and scatter'd wide
Thro' ev'ry nation under heav'n,
Blaspheming whom they crucified,
Unsav'd, unpitied, unforgiv'n.

3 But hast thou finally forsook,
Forever cast thine own away?
Wilt thou not bid the murd'rers look
On him they pierc'd, and weep and pray?

4 Come then, thou great Deliv'rer, come;
The veil from Jacob's heart remove,
O! bring thine ancient people home,
And let them know thy dying love!

HYMN 48. *Fourth Part.* L. M.

Millennium.

1 LOOK up, ye saints, with sweet surprise,
Toward the joyful, coming day,
When Jesus shall descend the skies,
And form a bright, and dazzling ray.

2 Nations shall in a day be born,
And swift, like doves, to Jesus fly;
The church shall know no clouds return,
Nor sorrows mixing with their joy.

3 The lion and the lamb shall feed
Together in his peaceful reign;
And Zion, blest with heav'nly bread,
Of pinching wants no more complain.

4 The Jew, the Greek, the bond, the free,
Shall boast their sep'rate rights no more;
But join in sweetest harmony,
Their Lord, their Saviour to adore.

5 Thus, till a thousand years be past,
Shall holiness and peace prevail;
And ev'ry knee shall bow to Christ,
And ev'ry tongue shall Jesus hail.

6 Then the redeem'd shall mount on high,
Where their deliv'ring Prince is gone;
And angels at his word shall fly,
To bless them with the conq'ror's crown.

HYMN 49. *First Part.* L. M.

Thy will be done on Earth as it is in Heaven.

1 THOU reign'st, O Lord, thy throne is high,
Thy robes are light and majesty;
Thy pow'r is sov'reign to fulfil
The holy counsels of thy will.

2 Thy will be done on earth below
As 'tis in heav'n; thy grace bestow
On us and all; may we and they
Renounce our wills, and thine obey.

3 While all the hosts of heav'n rejoice
To yield obedience to thy voice;
In constancy, and zeal, and love,
May we resemble those above.

Hymn 49. *Second Part.* C. M.

Resignation to the will of God.

1 THRO' all the downward tracts of time,
God's watchful eye surveys;
O! who so wise to choose our lot,
Or regulate our ways!

2 I cannot doubt his bounteous love,
Unmeasurably kind;
To his unerring, gracious will,
Be ev'ry wish resign'd.

3 Good when he gives, supremely good,
Nor less when he denies;
Ev'n crosses from his sov'reign hand
Are blessings in disguise.

4 Here perfect bliss can ne'er be found;
The honey's mix'd with gall:
'Midst changing scenes and dying friends,
Be thou my all in all.

Hymn 49. *Third Part.* C. M.

The will of God be done in providence.

1 IT is the Lord—enthron'd in light,
Whose claims are all divine;
Who has an undisputed right
To govern me and mine.

2 It is the Lord—Should I distrust,
Or contradict his will?
Who cannot do but what is just,
And must be righteous still.

3 It is the Lord—who gives me all
My wealth, my friends, my ease;
And of his bounties may recall;
Whatever part he please.

4 It is the Lord—who can sustain
Beneath the heaviest load,
From whom assistance I obtain
To tread the thorny road.

5 It is the Lord—whose matchless skill
Can from afflictions raise
Matter, eternity to fill
With ever growing praise.

6 It is the Lord—my cov'nant God,
Thrice blessed be his name!
Whose gracious promise, seal'd with blood,
Must ever be the same.

7 His cov'nant will my soul defend,
Should nature's self expire:
And the great Judge of all descend
In awful flames of fire.

8 And can my soul with hopes like these,
Be sullen, or repine?
No, gracious God, take what thou please,
I'll cheerfully resign.

HYMN 50. *First Part.* L. M.

Give us this day our daily bread.

1 MOST gracious Father, God of all,
To thee we come, on thee we call,
By whom both man and beast are fed:
Give us this day our daily bread.

2 All our supplies on thee depend;
Whate'er we want, in mercy send;
Thou art the glorious fountain-head,
Give us this day our daily bread.

3 Nothing, O Lord, do we deserve;
The thought of merit we would dread;

'Tis as an alms alone we crave,
Give us this day our daily bread.

4 Forgiving grace do thou impart
To cheer and sanctify each heart;
May we in death join with our Head,
And feed on Christ the living bread.

HYMN 50. *Second Part.* L. M.

Father, feed and bring us safely home!

1 THRO' all the various shifting scene
Of life's mistaken ill or good;
Thy hand, O God, conducts unseen
The beautiful vicissitude.

2 Thou givest with paternal care,
Howe'er unjustly we complain,
To each their necessary share
Of joy and sorrow, health and pain.

3 Trust we to youth, or friends or pow'r,
Fix we on this terrestrial ball?
When most secure, the coming hour,
If thou see fit, may blast them all.

4 When lowest sunk with grief and shame,
Fill'd with affliction's bitter cup,
Lost to relations, friends and fame,
Thy pow'rful hand can raise us up.

5 Thy pow'rful consolations cheer;
Thy smiles suppress the deep-fetch'd sigh;
Thy hand can dry the trickling tear,
That secret wets the orphan's eye.

6 Thus far sustain'd, and cloth'd and fed,
Thro' life's tumultuous scenes we've come;
Give us this day our daily bread,
And lead, and bring us safely home.

Hymn 51. C. M.

Forgive us our debts as we forgive our debtors.

1 LORD, at thy feet we sinners lie,
And knock at mercy's door;
With heavy heart and downcast eye,
Thy favour we implore.

2 In deep distress we seek thy face
Forgiveness to receive;
We trust our souls are taught thro' grace,
Our debtors to forgive.

3 'Tis pardon, pardon we implore,
O let thy bowels move!
Thy grace is an exhaustless store,
And thou thyself art love.

4 O! for thine own, for Jesus' sake,
Our many sins forgive;
Thy grace our rocky hearts can break,
And breaking soon relieve.

5 Mercy, good Lord, mercy we plead,
This is the total sum;
Mercy, thro' Christ, mercy we need;
Lord, let thy mercy come.

Hymn 52. *First Part.* L. M.

Temptations.

1 THUS far my God has led me on,
And made his truth and mercy known;
My hopes and fears alternate rise,
And comforts mingle with my sighs.

2 Thro' this wide wilderness I roam,
Far distant from my blissful home;
Lord, let thy presence be my stay,
And guard me in this dang'rous way.

3 Temptations ev'ry where annoy,
And sins and snares my peace destroy;
My earthly joys are from me torn,
And oft an absent God I mourn.

4 My soul with various tempests toss'd;
Her hopes o'erturn'd, her projects cross'd;
Sees ev'ry day new straits attend,
And wonders where the scene will end.

5 Is this, dear Lord, that thorny road,
Which leads us to the mount of God?
Are these the toils thy people know,
While in the wilderness below?

6 'Tis even so, thy faithful love
Doth all thy children's graces prove;
'Tis thus our pride and self must fall,
That Jesus may be all in all.

HYMN 52. *Second Part.* C. M.

Deliver us from evil.

1 TEACH us, O Lord, aright to plead
For mercies from above:
O! come, and bless our souls indeed,
With light, and joy, and love.

2 The gospel's promis'd land is wide,
We fain would enter in;
But we are press'd on ev'ry side,
With unbelief and sin.

3 Arise, O Lord, enlarge our coast,
Let us possess the whole;
That satan may no longer boast,
He can thy work control.

4 O! may thy hand be with us still,
Our guide and guardian be;

To keep us safe from ev'ry ill,
Till death shall set us free.

5 Help us on thee to cast our care,
And on thy word to rest;
That Israel's God, who heareth prayer,
Will grant us our request.

HYMN 52. *Third Part.* C. M.

Perseverance.

1 REJOICE, believer, in the Lord,
Who makes your cause his own:
The hope that's built upon his word,
Can ne'er be overthrown.

2 Tho' many foes beset your road,
And feeble is your arm;
Your life is hid with Christ in God,
Beyond the reach of harm.

3 Weak as you are, you shall not faint,
Or fainting, shall not die;
Jesus, the strength of ev'ry saint,
Will aid you from on high.

4 As surely as he overcame,
And triumph'd once for you;
So surely, you that love his name,
Shall triumph in him too.

HYMN 52. *Fourth Part.* C. M.

Victory through free grace.

1 LET me, my Saviour and my God,
On *sov'reign grace* rely;
And own 'tis free, because bestow'd
On one so vile as I.

2 *Election!* 'tis a word divine:
For, Lord, I plainly see,

Had not thy choice prevented mine,
I ne'er had chosen thee.

3 *For perseverance*, strength I've none:
But would on this depend,
That, Jesus, having lov'd his own,
Will love them to the end.

4 Empty and bare, I come to thee
For righteousness divine:
O! may thy glorious merits be,
By *imputation*, mine.

5 *Free grace* alone can wipe the tears
From my lamenting eyes:
And raise my soul, from guilty fears,
To joy that never dies.

6 *Free grace* can death itself out-brave,
And take the sting away:
Can sinners to the utmost save,
And give them victory.

HYMN 52. *Fifth Part.* L. M.

Thine is the Kingdom, Power and Glory.

1 OUR grateful tongues, immortal King
Thy *glory* shall forever sing;
Our hymns to time's remotest day,
Thy truth in sacred notes display.

2 What *pow'r*, O Lord, shall vie with thine?
What name among the saints, who shine,
Of equal excellence possess'd,
Thy sov'reignty, will dare contest?

3 Thee, Lord, heav'n's host their Maker own,
Thine is the *Kingdom*, thine alone;
Thee, endless majesty has crown'd,
And glory ever vests thee round.

4 Thrones and dominions round thee fall,
Thy presence shakes this lower ball:
From change to change the creatures run;
But all thy vast designs are one.

5 O wise in all thy works! thy name
Let man's whole race aloud proclaim;
And grateful thro' the length of days,
In ceaseless songs repeat thy praise.

HYMN 52. *Sixth Part.* L. M.

Home in view.

1 AS when the weary trav'ller gains
The height of some o'erlooking hill,
His heart revives, if 'cross the plains
He eyes his home, tho' distant still.

2 Thus, when the christian pilgrim views,
By faith, his mansion in the skies;
The sight his fainting strength renews,
And wings his speed to reach the prize.

3 The thought of home his spirit cheers,
No more he grieves for troubles past;
Nor any future trial fears,
So he may safe arrive at last.

4 'Tis there, he says, I am to dwell
With Jesus, in the realms of day:
There I shall bid my cares farewell,
And he will wipe my tears away.

5 Jesus, on thee our hope depends,
To lead us on to thine abode:
Assur'd our home will make amends
For all our toil while on the road

HYMN 52. *Seventh Part.* L. M.

Amen.

1 AMEN! My Father hears my prayers,
He knows my sorrows, counts my [tears;
He never said to Jacob's race,
In vain ye seek your Father's face.

2 Amen! My precious Jesus lives,
And access to his people gives;
A rainbow now surrounds the throne;
And in his name I boldly come.

3 Amen! The Spirit will impart
His sacred influ'nce to my heart;
He'll teach and help me when I pray,
Nor shall I go asham'd away.

4 Amen! The words, my lips pronounce
The wishes of my soul announce;
And God more willing is to give,
Than I am willing to receive.

5 Amen! I said, when first I gave
Myself to Christ, that he might save;
And still my tongue repeats that word,
Whene'er I call upon my Lord.

6 Amen! I will not faint or cease,
But wait as long as he shall please;
Depending, praying, pressing on,
Till to himself he takes me home.

7 Amen! the cov'nant is secure,
In all things order'd well, and sure;
The promises confirm'd remain;
In Christ their yea, in him Amen.

8 Amen! This is the Saviour's name.
He is the faithful, true Amen;
As he hath said, so shall it be,
Amen to all eternity.

HYMNS.

ADAPTED TO THE LORD'S SUPPER.

HYMN 53. L. M.

Let a man examine himself, and so let him eat.

1 WHAT strange perplexities arise?
What anxious fears and jealousies?
What crowds in doubtful light appear?
How few, alas, approv'd and clear!

2 And what am I?—My soul, awake,
And an impartial survey take;
Does no dark sign, no ground of fear,
In practice or in heart appear?

3 What image does my spirit bear?
Is *Jesus* form'd, and living there?
Say, do his lineaments divine
In thought, and word, and action shine!

4 Searcher of hearts, O search me still;
The secrets of my soul reveal;
My fears remove; let me appear
To *God*, and my own conscience clear.

5 May I consistent with thy word,
Approach thy table, O my Lord!
May I among thy saints appear?
Shall I a welcome guest be there?

6 Have I the wedding garment on,
Or do I naked, stand alone?
O! quicken, clothe, and feed my soul,
Forgive my sins, and make me whole.

Hymn 54. L. M.

Preparation.

1 ETERNAL King, enthron'd above,
Look down in faithfulness and love;
Prepare our hearts to seek thy face,
And grant us thy reviving grace.

2 Long have we heard the joyful call,
But yet our faith and love are small;
Our hearts are torn with worldly cares,
And all our paths are fill'd with snares.

3 Unworthy to approach thy throne,
Our trust is fix'd on Christ alone;
In him thy cov'nant stands secure,
And will from age to age endure.

4 O! let us hear thy pard'ning voice,
And bid our mourning hearts rejoice;
Revive our souls, our faith renew,
Prepare for duties now in view.

5 Make all our spices flow abroad,
A grateful incense to our God;
Let hope, and love, and joy appear,
And ev'ry grace be active here.

Hymn 55. L. M.

Preparation.

1 THE broken bread, the blessed cup,
On which we now are call'd to sup,
Without thy help and grace divine,
Will prove no more than bread and wine.

2 But come, great Master of the feast,
Dispense thy grace to ev'ry guest;
Direct our views to Calvary,
And help us to remember thee.

3 Let us with light and truth be blest,
That on thy bosom we may rest;
And at thy supper each may learn
Thy broken body to discern.

4 O that our souls may now be fed
With Christ himself the living bread;
That we the cov'nant may renew
And to our vows be render'd true!

HYMN 56. C. M.

Invitation.

1 YE wretched, hungry, starving poor,
Behold a royal feast!
Where mercy spreads her bounteous store,
For ev'ry humble guest.

2 See Jesus stands with open arms;
He calls, he bids you come;
Guilt holds you back, and fear alarms;
But see, there yet is room—

3 Room in the Saviour's bleeding heart:
There love and pity meet;
Nor will he bid the soul depart,
That trembles at his feet.

4 In him the Father reconcil'd
Invites your souls to come;
The rebel shall be call'd a child,
And kindly welcom'd home.

5 O! come, and with his children taste
The blessings of his love;
While hope attends the sweet repast
Of nobler joys above.

6 There, with united heart and voice
Before th' eternal throne,

Ten thousand thousand souls rejoice,
In extacies unknown.

7 And yet ten thousand thousand more.
Are welcome still to come;
Ye longing souls, the grace adore;
Approach, there yet is room.

Hymn 57. c. m.

Invitation.

1 THE King of heav'n his table spreads,
And blessings crown the board;
Not Paradise, with all its joys,
Could such delight afford.

2 Pardon and peace to dying men,
And endless life are giv'n;
Thro' the rich blood that Jesus shed,
To raise our souls to heav'n.

3 Ye hungry poor, that long have strayed
In sin's dark mazes, come;
Come, from your most obscure retreats,
And grace shall find you room.

4 Millions of souls, in glory now,
Were fed and feasted here;
And millions more, still on the way,
Around the board appear.

5 All things are ready, come away,
Nor weak excuses frame;
Crowd to your places at the feast,
And bless the Founder's name.

Hymn 58. l. m.

Invitation.

1 COME in, ye blessed of the Lord,
Ye that believe his holy word;

Come, and receive his heav'nly bread,
The food, with which his saints are fed.

2 Your Saviour's boundless goodness prove,
And feast on his redeeming love;
Come, all ye happy souls, that thirst,
The last is welcome as the first.

3 Come to his table, and receive
Whate'er a pard'ning God can give;
His love thro' ev'ry age endures;
His promise and himself are yours.

HYMN 59. P. M.

Invitation—It is finished.

1 HARK! the voice of love and mercy
Sounds aloud from Calvary;
See! it rends the rocks asunder,
Shakes the earth, and veils the sky!
"It is finish'd!"
Hear the dying Saviour cry.

2 It is finish'd! O what pleasure
Do these precious words afford!
Heav'nly blessings, without measure,
Flow to us from Christ the Lord:
It is finish'd!
Saints, the dying words record.

3 Finish'd, all the types and shadows
Of the ceremonial law!
Finish'd, all that God had promis'd;
Death and hell no more shall awe:
It is finish'd!
Saints, from hence your comfort draw.

4 Happy souls, approach the table,
Taste the soul-reviving food!

Nothing's half so sweet and pleasant,
As the Saviour's flesh and blood.
It is finish'd!
Christ has borne the heavy load.

5 Tune your harps anew, ye seraphs,
Join to sing the pleasing theme;
All on earth, and all in heav'n,
Join to praise Immanuel's name!
Hallelujah!
Glory to the bleeding Lamb!

Hymn 60. L. M.

The memorials of our absent Lord.

1 JESUS is gone above the skies,
Where our weak senses reach him not;
And carnal objects court our eyes,
To thrust our Saviour from our thought.

2 He knows what wand'ring hearts we have,
Apt to forget his lovely face:
And, to refresh our minds, he gave
These kind memorials of his grace.

3 The Lord of life this table spread
With his own flesh, and dying blood;
We on the rich provision feed,
And taste the wine, and bless our God.

4 Let sinful sweets be all forgot,
And earth grow less in our esteem;
Christ and his love fill ev'ry thought,
And faith and hope be fix'd on him.

5 While he is absent from our sight,
'Tis to prepare our souls a place;
That we may dwell in heav'nly light,
And live for ever near his face.

6 Our eyes look upwards to the hills,
Whence our returning Lord shall come;
We wait thy chariot's awful wheels,
To fetch our longing spirits home.

Hymn 61. C. M.

The Love of Christ.

1 HOW condescending, and how kind
Was God's eternal Son!
Our mis'ry reach'd his heav'nly mind,
And pity brought him down.

2 When justice, by our sins provok'd,
Drew forth his dreadful sword;
He gave his soul up to the stroke,
Without a murm'ring word.

3 Here we receive repeated seals
Of Jesus' dying love:
Hard is the wretch that never feels
One soft affection move.

4 Here let our hearts begin to melt,
While we his death record;
And, with our joy for pardon'd guilt,
Mourn that we pierc'd the Lord.

Hymn 62. C. M.

Christ the Bread of Life.

1 LET us adore th' eternal Word,
'Tis he our souls hath fed;
Thou art our living stream, O Lord,
And thou th' immortal bread.

2 Bless'd be the Lord, that gives his flesh
To nourish dying men;
And often spreads his table fresh,
Lest we should faint again.

3 Our souls shall draw their heav'nly breath,
Whilst Jesus finds supplies;
Nor shall our graces sink to death:
For Jesus never dies.

4 The God of mercy be ador'd,
Who calls our souls from death;
Who saves by his redeeming word,
And new-creating breath.

5 To praise the Father, and the Son,
And Spirit all divine,
The One in Three, and Three in One,
Let saints and angels join.

Hymn 63. L. M.

On the first approach to the Lord's Table.

1 LORD, I am thine, entirely thine,
Purchas'd and sav'd by blood divine;
With full consent thine I would be,
And own thy sov'reign right in me.

2 Here, Lord, my flesh, my soul, my all,
I yield to thee beyond recall;
Accept thine own, so long withheld;
Accept what I so freely yield.

3 Grant one poor sinner more a place
Among the children of thy grace;
A wretched sinner, lost to God,
But ransom'd by Immanuel's blood.

4 Thine would I live—thine would I die
Be thine thro' all eternity;
The vow is past beyond repeal;
And now I set the solemn seal.

5 Be thou the witness of my vow,
Angels and men attest it too;

That to thy board I now repair,
And seal the sacred contract there.

6 Here, at that cross, where flows the blood
That bought my guilty soul for God;
Thee, my new Master, now I call,
And consecrate to thee my all.

7 Do thou assist a feeble worm,
The great engagement to perform;
Thy grace can full assistance lend,
And on that grace I dare depend.

Hymn 64. C. M.

Faith, Hope, and Love.

1 THE blest memorials of thy grief,
The suff'rings of thy death,
We come, dear Saviour, to receive,
But would receive with *faith.*

2 The tokens sent us to relieve
Our spirits, when they droop,
We come, dear Saviour, to receive,
But would receive with *hope.*

3 The pledges, thou wast pleas'd to leave,
Our mournful minds to move,
We come, dear Saviour, to receive,
But would receive with *love.*

4 Here in obedience to thy word,
We take the bread and wine;
The utmost we can do, dear Lord,
For all beyond is thine.

5 Increase our faith, and hope, and love;
Lord give us all that's good:
We would thy full salvation prove,
And share thy flesh and blood.

Hymn 65. L. M.

Struggling against unbelief.

1 PITY a helpless sinner, Lord,
Who would believe thy gracious word:
Who owns his heart, with shame and grief,
A sink of sin and unbelief.

2 Lord, in thy house, I read there's room,
And vent'ring hard, behold I come;
But can there, Saviour! can there be,
Among the children room for *me?*

3 I eat the bread, and drink the wine:
But O! my soul wants more than sign!
I faint, unless I feed on thee,
And drink thy blood as shed for *me.*

4 For sinners, Lord, thou cam'st to bleed:
And I'm a sinner vile indeed!
Lord, I believe thy grace is free;
O! magnify thy grace in *me.*

Hymn 66. P. M.

We celebrate his dying love.

1 JESUS, once for sinners slain,
From the dead was rais'd again:
And in heav'n is now set down
With his Father on his throne.

2 There he reigns a king supreme:
We shall also reign with him:
Feeble souls be not dismayed;
Trust in his almighty aid.

3 He has made an end of sin;
And his blood hath wash'd us clean:
Fear not; he is ever near;
Now, even now, he's with us here.

4 Thus assembling, we by faith,
Till he come, show forth his death;
Of his body, bread's the sign:
And we view his blood in wine.

5 Saints on earth, with saints above,
Celebrate his dying love;
And let ev'ry ransom'd soul
Sound his praise from pole to pole.

HYMN 67. L. M.

The gospel feast.

1 HOW rich are thy provisions, Lord!
Thy table furnish'd from above;
The fruits of life o'erspread the board,
The cup o'erflows with heav'nly love.

2 Thine ancient family, the Jews,
Were first invited to the feast:
We humbly take, what they refuse,
And Gentiles thy salvation taste.

3 We are the poor, the blind, the lame,
And help was far, and death was nigh!
But, at the gospel call, we came,
And ev'ry want receiv'd supply.

4 From the highway that leads to hell,
From paths of darkness and despair,
Lord, we are come with thee to dwell,
Glad to enjoy thy presence here.

5 What shall we pay the eternal Son,
That left the heav'n of his abode;
And to this wretched earth came down,
To bring his wand'rers back to God!

6 It cost him death to save our lives:
To buy our souls, it cost his own:

And all the unknown joys he gives,
Were bought with agonies unknown.

7 Our everlasting love is due
To him, that ransom'd sinners lost,
And pitied rebels, when he knew
The vast expense his love would cost.

8 To God the Father, God the Son,
And God the Spirit, Three in One,
Be honour, praise, and glory giv'n,
By all on earth, and all in heav'n.

HYMN 68. L. M.

Not ashamed of Christ crucified.

1 AT thy command, our dearest Lord,
Here we attend thy dying feast;
Thy blood, like wine, adorns thy board,
And thine own flesh feeds ev'ry guest.

2 Our faith adores thy bleeding love,
And trusts for life in one that died;
We hope for heav'nly crowns above,
From a Redeemer crucified.

3 Let the vain world pronounce its shame,
And fling their scandals on the cause;
We come to boast our Saviour's name,
And make our triumphs in his cross.

4 With joy we tell the scoffing age,
He, that was dead, has left his tomb.
He lives above their utmost rage,
And we are waiting till he come.

HYMN 69. C. M.

His flesh is meat indeed.

1 HERE at thy table, Lord, we meet.
To feed on food divine;

Thy body is the bread we eat,
Thy precious blood the wine.

2 He, that prepares this rich repast,
Himself comes down and dies;
And then invites us thus to feast
Upon the sacrifice.

3 Here peace and pardon sweetly flow;
O what delightful food!
We eat the bread, and drink the wine,
But think on nobler good.

4 The bitter torment he endur'd,
Upon th' accursed tree,
For me, each welcome guest may say,
'Twas all sustain'd for me.

5 Sure there was never love so free,
Dear Saviour, so divine:
Well may'st thou claim that heart of me,
Which owes so much to thine!

HYMN 70. P. M.

The blood of Christ.

1 YE sin-sick souls draw near,
And banquet with your King,
His royal bounty share,
And loud hosannas sing:
Here mercy reigns, here peace abounds,
Here's blood to heal your dreadful wounds.

2 He's on a throne of grace,
And waits to answer prayer:
What tho' thy sin and guilt
Like crimson doth appear;
The blood of Christ divinely flows,
A healing balm for all thy woes.

3 O wondrous love and grace!
Did Jesus die for me?
Were all my num'rous debts
Discharg'd on Calvary?
Yes, Jesus died—the work is done;
He did for all my sins atone.

4 On earth I'll sing his love,
In heav'n I too shall join
The ransom'd of the Lord,
In accents all divine;
And see my Saviour face to face,
And ever dwell in his embrace.

HYMN 71. C. M

This Cup is the New-Testament in my blood.

1 THE *promise of my Father's love*
Shall stand forever good;
He said, and gave his soul to death,
And seal'd the grace with blood.

2 To this dear cov'nant of thy word,
I set my worthless name;
I seal th' engagement to my Lord,
And make my humble claim.

3 The light, and strength, and pard'ning
And glory, shall be mine; [grace.
My life and soul, my heart and flesh,
And all my pow'rs are thine.

4 I call that legacy my own,
Which Jesus did bequeath;
'Twas purchas'd with his dying groan,
And ratified in death.

5 Sweet is the mem'ry of his name,
Who bless'd us in his will;

And to his testament of love,
Made his own life the seal.

HYMN 72. L. M.

Worthy is the Lamb that was slain.

1 O THE sweet wonders of that cross,
Where God the Saviour lov'd and [died:
Her noblest life my spirit draws
From his dear wounds, and bleeding side.

2 I would for ever speak his name
In sounds to mortal ears unknown:
With angels join to praise the Lamb,
And worship at his Father's throne.

3 All hail! thou great Immanuel, hail!
Ten thousand blessings on thy name!
While thus thy wondrous love we tell,
Our bosoms feel the sacred flame.

4 Come, quickly come, immortal King!
On earth thy regal honours raise;
The full salvation promis'd bring,
Then ev'ry tongue shall sing thy praise!

HYMN 73. L. M.

Thanksgiving.

1 THE food on which thy children live,
Great God, is thine alone to give:
And we, for grace receiv'd, would raise
A sacred song of love and praise.

2 How vast, how full, how rich, how free,
Dear Jesus, thy rich treasures be!
To the full fountain of our joys,
We gladly come for fresh supplies.

3 For this we wait upon thee, Lord,
For this we listen to thy word:

Descend like gentle show'rs of rain,
Nor let our souls attend in vain.

Hymn 74. c. m.

Thanksgiving.

1 LORD, at thy table I behold
The wonders of thy grace;
But most of all admire, that I
Should find a welcome place:

2 I that am all defil'd with sin,
A rebel to my God;
I that have crucified his Son,
And trampled on his blood!

3 What strange surprising grace is this,
That such a soul has room!
My Saviour takes me by the hand,
My Jesus bids me come.

4 Eat, O my friends, the Saviour cries,
The feast was made for you:
For you I groan'd, and bled, and died,
And rose, and triumph'd too.

5 With trembling faith, and bleeding heart,
Lord, I accept thy love:
'Tis a rich banquet I have had,
What will it be above?

6 Ye saints below, and hosts of heav'n,
Join all your praising pow'rs;
No theme is like redeeming love,
No Saviour is like ours.

7 Had I ten thousand hearts, dear Lord,
I'd give them all to thee:
Had I ten thousand tongues, they all
Should join the harmony.

3 To Father, Son, and Holy Ghost,
The God, whom we adore,
Be glory, as it was, is now,
And shall be evermore.

HYMN 75. C. M.

Hosanna.

1 SHOUT and proclaim the Saviour's love,
Ye saints, that taste his wine;
Join with your kindred saints above,
In loud *Hosannas* join.

2 A thousand glories to our God,
Who gives such joy as this;
Hosanna! let it sound abroad,
And reach where Jesus is.

3 To praise the Father, and the Son,
And Spirit all divine,
The One in Three, and Three in One,
Let saints and angels join.

HYMNS.

MISCELLANEOUS—TIMES AND SEASONS.

Hymn 76. c. m.

Frail life, and succeeding eternity.

1 THEE we adore, eternal name!
And humbly own to thee,
How feeble is our mortal frame;
What dying worms are we!

2 Our wasting lives grow shorter still,
As months and days increase;
And ev'ry beating pulse we tell,
Leaves the small number less.

3 The year rolls round, and steals away
The breath at first it gave;
Whate'er we do, where'er we be,
We're trav'lling to the grave.

4 Dangers stand thick thro' all the ground,
To push us to the tomb;
And fierce diseases wait around,
To hurry mortals home.

5 Great God! on what a slender thread
Hang everlasting things!
Th' eternal state of all the dead
Upon life's feeble strings.

6 Infinite joy or endless woe
Attends on ev'ry breath;
And yet how unconcern'd we go
Upon the brink of death!

7 Waken, O Lord, our drowsy sense,
To walk this dang'rous road;
And if our souls are hurried hence,
May they be found with God.

HYMN 77. C. M.

Time is short.

1 THE time is short! the season near,
When death will us remove;
To leave our friends, however dear,
And all we fondly love.

2 The time is short! sinners beware,
Nor trifle time away;
The word of great salvation hear,
While it is call'd to-day.

3 The time is short! ye rebels, now
To Christ the Lord submit;
To mercy's golden sceptre bow,
And fall at Jesus' feet.

4 The time is short! ye saints rejoice;
The Lord will quickly come:
Soon shall ye hear the Bridegroom's voice,
To call you to your home.

5 The time is short! it swiftly flies,
The hour is just at hand;
When we shall mount above the skies,
And reach the wish'd-for land.

6 The time is short! the moment near,
When we shall dwell above;
And be forever happy there,
With Jesus, whom we love.

Hymn 78. L. M.

Eternity.

1 ETERNITY! stupendous theme!
Compar'd herewith our life's a dream.
Eternity! O awful sound, [drown'd!'
'A deep, where all our thoughts are

2 Eternity! the dread abode,
And habitation of our God;
His glory fills the vast expanse,
Beyond the reach of mortal sense.

3 But an eternity there is
Of dreadful woe, or joyful bliss:
And, swift as time fulfils its round,
We to eternity are bound.

4 What countless millions of mankind
Have left this fleeting world behind!
They're gone; but where?—ah! pause and [see,
Gone to a long eternity.

5 Sinner, can'st thou for ever dwell
In all the fiery deeps of hell;
And is death nothing, then, to thee;
Death, and a dread eternity?

6 Ye gracious souls, with joy look up;
In Christ rejoice, your glorious hope;
This everlasting bliss secures;
God and eternity are yours.

Hymn 79. L. M.

Eternal life.

1 ETERNAL life! how sweet the sound
To sinners, who deserve to die!
Proclaim the bliss the world around,
And shout the joys, ye worlds, on high.

2 Eternal life! how will it reign,
When, mounting from this breathless clod,
The soul discharg'd from sin and pain,
Ascends t' enjoy its Father, God!

3 Eternal life! how will it bloom
In beauty on that blissful day,
When rescued from th' impris'ning tomb,
A glory clothes our rising clay!

4 Eternal life! O how refin'd
The joy! the triumph how divine!
When saints in body, and in mind,
Shall in the Saviour's image shine!

5 Holy and heav'nly be that soul,
Where dwells an hope so high as this;
How should we long to reach the goal,
And seize the prize of endless bliss!

HYMN 80. P. M.

Time and Eternity.

1 LO! on a narrow neck of land,
'Twixt two unbounded seas I stand
Yet how insensible!
A point of time, a moment's space,
Removes me to yon heav'nly place,
Or—shuts me up in hell.

2 O God, my inmost soul convert,
And deeply on my thoughtful heart
Eternal things impress;
Give me to feel their solemn weight,
And save me ere it be too late;
Wake me to righteousness.

3 Before me place, in bright array,
The pomp of that tremendous day,
When thou with clouds shalt come

To judge the nations at thy bar:
And tell me, Lord, shall I be there,
To meet a joyful doom?

4 Be this my one great bus'ness here,
With holy trembling, holy fear,
To make my calling sure!
Thine utmost counsel to fulfil,
And suffer all thy righteous will,
And to the end endure!

5 Then Saviour, then my soul receive,
Transported from this vale, to live
And reign with thee above;
Where faith is sweetly lost in sight,
And hope in full supreme delight
And everlasting love.

Hymn 81. L. M.

The Seasons.

1 THY providence, great God, we praise;
How good and great are all thy ways!
Thy bounty crowns our passing years,
And dissipates our anxious fears.

2 Thy promise stands forever fast,
While sun, and moon, and earth shall last;
The laws of seasons shall endure,
Till time and stars are known no more.

3 Summer and winter, cold and heat,
And night and day in order meet;
Seed-time and harvest, each succeed,
To prove thy love—supply our need.

4 When years are past, and seasons o'er,
We still shall prove thy cov'nant sure:
And in the shining realms of bliss,
Adore thy goodness and thy grace.

Hymn 82. C. M.

Summer—an Harvest song.

1 TO praise the ever bounteous Lord,
My soul wake all thy pow'rs :
He calls, and at his voice come forth
The smiling harvest-hours.

2 His cov'nant with the earth he keeps;
My tongue his goodness sing;
Summer and winter know their time,
His harvest crowns the spring.

3 Well pleas'd the toiling swains behold
The waving yellow crop;
With joy they bear the sheaves away,
And sow again in hope.

4 Thus teach me, gracious God, to sow
The seeds of righteousness;
Smile on my soul, and with thy beams
The rip'ning harvest bless.

5 Then in the last great harvest, I
Shall reap a glorious crop;
The harvest shall by far exceed
What I have sow'd in hope.

Hymn 83. C. M.

Winter.

1 STERN winter throws his icy chains,
Encircling nature round ;
How bleak, how comfortless the plains,
Late with gay verdure crown'd !

2 The sun withdraws his vital beams,
And light, and warmth depart ;
And drooping lifeless nature seems
An emblem of my heart.

3 My heart, where mental winter reigns,
In night's dark mantle clad,
Confin'd in cold inactive chains,
How desolate and sad!

4 Return, O blissful Sun, and bring
Thy soul reviving ray;
This mental winter shall be spring,
This darkness, cheerful day.

5 O happy state, divine abode,
Where spring eternal reigns;
And perfect day, the smile of God,
Fills all the heav'nly plains!

6 Great Source of light, thy beams display,
My drooping joys restore,
And guide me to the seats of day,
Where winter frowns no more.

Hymn 84. L. M.

The seasons crowned with goodness.

1 ETERNAL source of ev'ry joy!
Thy praise shall ev'ry voice employ,
While in thy temple we appear
To hail thee, Sov'reign of the year.

2 Wide as the wheels of nature roll,
Thy hand supports and guides the whole;
The sun is taught by thee to rise,
And darkness when to veil the skies.

3 The flow'ry spring, at thy command,
Perfumes the air, and paints the land;
The summer rays with vigour shine,
To raise the corn and cheer the vine.

4 Thy hand, in autumn, richly pours
Thro' all our coasts redundant stores;

While winters, soften'd by thy care,
No face of want or horror wear.

5 Seasons, and months, and weeks, and days
Demand successive songs of praise;
And be the grateful homage paid,
With morning light, and ev'ning shade.

6 Here in thy house let incense rise,
And circling sabbaths bless our eyes;
Till to those brighter courts we soar,
Where days and years revolve no more.

HYMN 85. L. M.

New-Year.

1 GOD of our lives, thy constant care
With blessings crowns each op'ning year;
Our guilty lives thou dost prolong,
And wake anew our annual song.

2 How many precious souls are fled
To the vast regions of the dead,
Since from this day the changing sun
Thro' his last yearly period run!

3 Our breath is thine, eternal God;
'Tis thine to fix our soul's abode;
We hold our lives from thee alone,
On earth, or in the world unknown.

4 To thee our spirits we resign;
Make them and own them still as thine;
So shall they smile, secure from fear,
Tho' death should blast the rising year.

HYMN 86. L. M.

New-Year.

1 BLEST be th' Eternal Infinite!
Whose skill conducts this rolling sphere;

Who rules our day, who guards our night,
And guides the swift, revolving year!

2 Our race are falling ev'ry hour,
While we distinguish'd yet appear;
'Tis of thy matchless love and pow'r,
That we are spar'd another year.

3 O! for a sweet refreshing time;
Saviour! thy people wish thee near:
Come, and our joys shall be sublime,
While we begin another year.

4 May thy good spirit be our guide,
While thus we stay as pilgrims here;
Nor let us from our God backslide,
As we have done the former year.

5 Strengthen our faith, increase our love:
Fill us with godly, filial fear;
And to thy waiting children prove
Thy grace thro' ev'ry fleeting year.

6 This truth impress on ev'ry soul,
That vast eternity is near;
That time's swift moments onward roll,
To bring the last, the closing year.

7 When nature in a blaze shall die,
Or death conclude our being here;
Then to our Jesus may we fly,
To spend a never-ending year.

HYMN 87. L. M.

New-Year.

1 GREAT God, we sing that mighty hand,
By which supported, still we stand:
The op'ning year thy mercy shows:
Let mercy crown it till it close.

2 By day, by night, at home, abroad,
Still we are guarded by our God;
By his incessant bounty fed,
By his unerring counsel led.

3 With grateful hearts the past we own;
The future, all to us unknown,
We to thy guardian care commit,
And peaceful leave before thy feet.

4 In scenes exalted or depress'd,
Be thou our joy, and thou our rest;
Thy goodness all our hopes shall raise,
Ador'd thro' all our changing days.

5 When death shall interrupt our songs,
And silence these our mortal tongues,
Our helper, God, in whom we trust,
In better worlds, our souls shall boast.

HYMN 88. C. M.

The Birth of Christ.

1 AWAKE, awake the sacred song
To our incarnate Lord;
Let ev'ry heart, and ev'ry tongue
Adore th' eternal Word.

2 Sinners awake, with angels join,
And chant the solemn lay;
Joy, love, and gratitude combine,
To hail th' auspicious day.

3 Then shone almighty pow'r and love,
In all their glorious forms;
When Jesus left his throne above,
To dwell with sinful worms.

4 Adoring angels tun'd their songs
To hail the joyful day;

With rapture then, let mortal tongues
Their grateful worship pay.

5 Hail, Prince of life, for ever hail!
Redeemer, Brother, Friend!
Tho' earth, and time, and life should fail,
Thy praise shall never end.

Hymn 89. P. M.

The Resurrection of Christ.

1 CHRIST, the Lord, is ris'n to-day,
Son's of men and angels say;
Raise your joys and triumphs high,
Sing, ye heav'ns, and earth reply.

2 Love's redeeming work is done,
Fought the fight, the battle won:
Lo! the sun's eclipse is o'er,
Lo! he sets in blood no more.

3 Vain the stone, the watch, the seal,
Christ hath burst the gates of hell;
Death in vain forbids his rise,
Christ hath open'd Paradise.

4 Lives again our glorious King!
"Where, O death, is now thy sting!"
Once he died our souls to save:
"Where's thy vict'ry, boasting grave?"

5 Hail the Lord of earth and heav'n!
Praise to thee by both be giv'n!
Thee we greet triumphant now,
Hail! the RESURRECTION—Thou.

Hymn 90. P. M.

The Ascension and Kingdom of Christ

1 REJOICE, the Lord is King,
Th' ascended King adore;

Mortals, give thanks, and sing
And triumph evermore!
Lift up the heart, lift up the voice,
Rejoice aloud, ye saints, rejoice.

2 Rejoice, the Saviour reigns,
The God of truth and love:
When he had purg'd our stains,
He took his seat above:
Lift up the heart, lift up the voice,
Rejoice aloud, ye saints, rejoice.

3 His kingdom cannot fail,
He rules o'er earth and heav'n;
The keys of death and hell
Are to our Jesus giv'n:
Lift up the heart, lift up the voice,
Rejoice aloud, ye saints, rejoice.

4 Rejoice in glorious hope;
Jesus the Judge shall come,
And take his servants up
To their eternal home:
We soon shall hear the Archangel's voice,
The trump of God shall sound, REJOICE.

HYMN 91. P. M.

The out-pouring of the Spirit.

1 WHEN the blest day of Pentecost
Was fully come; the Holy Ghost
Descended from above,
Sent by the Father and the Son:
The sender and the sent are one,
The Lord of life and love.

2 But were the first disciples blest
With heav'nly gifts? And shall the rest
Be past unheeded by?

What? Has the Holy Ghost forgot
To quicken souls, that Christ has bought;
And let them lifeless lie?

3 No, thou almighty Paraclete!
Thou shedd'st thy heav'nly influ'nce yet;
Thou visit'st sinners still:
Thy breath of life, thy quick'ning flame,
Thy pow'r, thy Godhead, still the same,
We own; because we feel.

HYMN 92. S. M.

A morning hymn.

1 SEE how the mounting sun
Pursues his shining way;
And wide proclaims his Maker's praise,
With ev'ry bright'ning ray.

2 Thus would my rising soul
Her heav'nly Parent sing;
And to her great Original,
Her humbler tribute bring.

3 Serene I laid me down
Beneath his guardian care;
I slept, and I awoke, and found
My kind Preserver near!

4 Thus doth thine arm support
This weak defenceless frame;
But whence such favours, Lord, to me,
All worthless as I am?

5 O! how shall I repay
The bounties of my God?
This feeble spirit pants beneath
The pleasing, painful load.

6 Dear Saviour, to thy cross
I bring my sacrifice;

Cleans'd by thy blood, it shall ascend
With fragrance to the skies.

7 My life I would anew
Devote, O Lord, to thee;
And in thy service wish to spend
A long eternity.

HYMN 93. C. M.

A morning song.

1 ONCE more, my soul, the rising day
Salutes thy waking eyes;
Once more, my voice, thy tribute pay
To him, that rules the skies.

2 Night unto night his name repeats,
The day renews the sound;
Wide as the heav'n, on which he sits,
To turn the seasons round.

3 'Tis he supports my mortal frame;
My tongue shall speak his praise:
My sins would rouse his wrath to flame,
And yet his wrath delays.

4 On a poor worm thy pow'r might tread,
And I could ne'er withstand;
Thy justice might have crush'd me dead,
But mercy held thine hand.

5 A thousand wretched souls are fled
Since the last setting sun,
And yet thou length'nest out my thread,
And yet my moments run.

6 Great God, let all my hours be thine,
Whilst I enjoy the light;
Then shall my sun in smiles decline,
And bring a pleasant night.

Hymn 94. L. M.

An evening hymn.

1 GREAT God, to thee my ev'ning song
With humble gratitude I raise;
O let thy mercy tune my tongue,
And fill my heart with lively praise!

2 My days unclouded as they pass,
And ev'ry gentle rolling hour,
Are monuments of wondrous grace,
And witness to thy love and pow'r.

3 And yet this thoughtless, wretched heart,
Too oft regardless of thy love,
Ungrateful can from thee depart,
And, fond of trifles, vainly rove.

4 Seal my forgiveness in the blood
Of Jesus: his dear name alone
I plead for pardon, gracious God,
And kind acceptance at thy throne.

5 Let this blest hope mine eyelids close,
With sleep refresh my feeble frame;
Safe in thy care may I repose,
And wake with praises to thy name.

Hymn 95. C. M.

An evening song.

1 NOW from the altar of our hearts
Let flames of love arise;
Assist us, Lord, to offer up
Our ev'ning sacrifice.

2 Minutes and mercies multiplied,
Have made up all this day;
Minutes came quick, but mercies were
More swift and free than they.

3 New time, new favour, and new joys,
Do a new song require :
Till we shall praise thee, as we would,
Accept our heart's desire.

4 Lord of our days, whose hand hath set
New time upon our score ;
Thee may we praise for all our time,
When time shall be no more.

Hymn 96. C. M.

For Morning and Evening.

1 HOSANNA, with a cheerful sound,
To God's upholding hand !
Ten thousand snares attend us round,
And yet secure we stand.

2 That was a most amazing pow'r,
That rais'd us with a word,
And ev'ry day, and ev'ry hour
We lean upon the Lord.

3 The ev'ning rests our weary head,
And angels guard the room ;
We wake, and we admire the bed,
That was not made our tomb.

4 The rising morning can't assure
That we shall end the day ;
For death stands ready at the door
To take our lives away.

5 Our breath is forfeited by sin,
To God's avenging law ;
We own thy grace, immortal King !
In ev'ry gasp we draw.

6 God is our sun, whose daily light
Our joy and safety brings :

Our feeble flesh lies safe at night,
Beneath his shady wings.

HYMN 97. S. M.

Lord's day morning.

1 WELCOME sweet day of rest
That saw the Lord arise;
Welcome to this reviving breast;
And these rejoicing eyes!

2 The King himself comes near,
And feasts his saints to-day;
Here we may sit, and see him here,
And love, and praise, and pray.

3 One day amidst the place,
Where my great God hath been,
Is sweeter than ten thousand days
Of pleasurable sin.

4 My willing soul would stay
In such a frame as this;
And sing, and bear herself away
To everlasting bliss.

HYMN 98. C. M.

Lord's day evening.

1 FREQUENT the day of God returns
To shed its quick'ning beams;
And yet how slow devotion burns!
How languid are its flames!

2 Accept our faint attempts to love,
Our frailties, Lord, forgive:
We would be like thy saints above,
And praise thee while we live.

3 Increase, O Lord, our faith and hope
And fit us to ascend,

Where the assembly ne'er breaks up,
The sabbath ne'er shall end;

4 There we shall breathe in heav'nly air,
With heav'nly lustre shine;
Before the throne of God appear,
And feast on love divine.

HYMN 99. S. M.

The gospel Ministry.

1 HOW beauteous are their feet,
Who stand on Zion's hill;
Who bring salvation on their tongues,
And words of peace reveal!

2 How charming is their voice,
How sweet the tidings are!
"Zion, behold thy Saviour-King,
"He reigns and triumphs here."

3 How happy are our ears,
That hear this joyful sound;
Which kings and prophets waited for,
And sought, but never found!

4 How blessed are our eyes,
That see this heav'nly light!
Prophets and kings desir'd it long,
But died without the sight.

5 The watchmen join their voice,
And tuneful notes employ;
Jerusalem breaks forth in songs,
And deserts learn the joy.

6 The Lord makes bare his arm
Thro' all the earth abroad;
Let ev'ry nation now behold
Their Saviour and their God.

Hymn 100. P. M.

At the forming of a Church.

1 GREAT Father of mankind,
We bless that wondrous grace,
Which could for Gentiles find
Within thy courts a place;
How kind the care our God displays,
For us to raise a house of prayer!

2 Tho' once estranged far,
We now approach the throne;
For Jesus brings us near,
And makes our cause his own:
Strangers no more, to thee we come,
And find our home, and rest secure.

3 To thee our souls we join,
And love thy sacred name;
No more our own, but thine,
We triumph in thy claim:
Our Father King, thy cov'nant grace
Our souls embrace, thy titles sing.

4 Here in thy house we feast
On dainties all divine;
And while such sweets we taste,
With joy our faces shine:
Incense shall rise from flames of love,
And God approve the sacrifice.

5 May all the nations throng
To worship in thy house;
And thou attend the song,
And smile upon their vows:
Indulgent still, till earth conspire
To join the choir on *Zion's* hill.

Hymn 101. P. M.

On opening a place of worship.

1 IN sweet exalted strains
The King of glory praise;
O'er heav'n and earth he reigns,
Thro' everlasting days:
He, with a nod, the world controls,
Sustains or sinks the distant poles.

2 To earth he bends his throne,
His throne of grace divine;
Wide is his bounty known,
And wide his glories shine:
Fair Salem, still his chosen rest,
Is with his smiles and presence blest.

3 Then, King of glory, come,
And with thy favour crown
This Temple as thy dome,
This people as thine own:
Beneath this roof, O! deign to show,
How God can dwell with men below.

4 Here may thine ears attend
Our interceding cries;
And grateful praise ascend
All fragrant to the skies:
Here may thy word melodious sound,
And spread the joys of heav'n around.

5 Here, may th' attentive throng
Imbibe thy truth and love;
And converts join the song
Of Seraphim above:
And willing crowds surround thy board
With sacred joy, and sweet accord.

6 Here, may our unborn sons
And daughters sound thy praise,
And, shine like polish'd stones,
Thro' long succeeding days:
Here, Lord, display thy saving pow'r,
While temples stand and men adore.

HYMN 102. L. M.

At the ordination of a Minister.

1 SHEPHERD of Israel, thou dost keep
With constant care, thy humble sheep,
By thee inferior Pastors rise
To feed our souls, and bless our eyes.

2 To all thy churches such impart,
Prepar'd according to thy heart;
Whose courage, watchfulness, and love,
Men may attest, and God approve.

3 Fed by their active, tender care,
Healthful may all thy sheep appear;
And, by their fair example led,
The way to Zion's pastures tread!

4 Here, hast thou listen'd to our vows,
And scatter'd blessings on thy house;
Thy saints are succour'd, and no more
As sheep without a guide deplore.

5 Completely heal each former stroke,
And bless the shepherd and the flock;
Confirm the hopes thy mercies raise,
And own this tribute of our praise,

HYMN 103. C. M.

Praise to God for sending a gospel Minister.

1 TO thy great name, O Prince of peace,
Our grateful songs we raise:

Accept, thou Sun of righteousness,
The tribute of our praise.

2 In widow'd state these walls no more
Their mourning weeds shall wear;
Thy messenger shall joy restore,
And ev'ry loss repair.

3 Thy providence our souls admire,
With joy its windings trace;
And shout with one united choir
The triumphs of thy grace.

4 Our happy union, Lord, maintain,
Here let thy presence dwell;
And thousands loos'd from satan's chain,
Raise from the brink of hell.

5 Distressed churches pity, Lord,
Their dismal breaches close;
Their sons unite in sweet accord,
And troubled minds compose.

6 In all be purity maintain'd,
Peace like a river flow;
And pious zeal, and love unfeign'd,
In ev'ry bosom glow.

HYMN 104. C. M.

Prayer for Missionaries.

1 GREAT God, the nations of the earth
Are by creation thine;
And in thy works by all beheld,
Thy radiant glories shine.

2 But, Lord, thy greater love has sent
Thy gospel to mankind;
Unveiling what rich stores of grace
Are treasur'd in thy mind.

3 Lord, when shall these glad tidings spread
The spacious earth around;
Till ev'ry tribe, and ev'ry soul
Shall hear the joyful sound?

4 O! when shall *Afric's* sable sons
Enjoy the heav'nly word,
And vassals long enslav'd become
The freemen of the Lord?

5 When shall th' untutor'd *Heathen* tribes,
A dark bewilder'd race,
Sit down at our *Immanuel's* feet,
And learn and see his grace?

6 Haste, sov'reign mercy, and transform
Their cruelty to love:
Soften the tyger to a lamb,
The vulture to a dove!

7 Smile, Lord, on ev'ry effort made
To spread the gospel's rays;
And build on sin's demolish'd thrones
The temples of thy praise!

HYMN 105. L. M.

On a Fast-day for the revival of religion.

1 LOOK down, O God, with pitying eye,
See Adam's race in ruin lie;
Sin spreads its trophies o'er the ground,
And scatters slaughter'd heaps around.

2 And can these mould'ring corpses live?
And can these dead, dry bones revive?
That, mighty God, to thee is known!
That wondrous work is all thine own.

3 Thy ministers are sent in vain
To prophesy upon the slain;

In vain they call, in vain they cry,
Till thine almighty aid is nigh.

4 O let thy Spirit come and breathe
New life thro' all the realms of death!
Dry bones shall then obey thy voice,
Shall move, shall waken, and rejoice.

5 Loud let the gospel-trumpet blow,
Let all the isles their Saviour know:
O! call the nations from afar;
Make earth's remotest ends draw near.

6 Then shall each age and rank agree
To raise their shouts of praise to thee;
The church will know, while loud she sings,
That in her God are all her springs.

HYMN 106. L. M.

On a national Fast in war.

1 WHILE o'er our guilty land, O Lord,
We view the terrors of the sword;
O! whither shall the helpless fly?
To whom, but thee, direct their cry?

2 The suff'ring sinner's cries and tears
Are grown familiar to thine ears:
Oft has thy mercy sent relief,
When all was fear and hopeless grief.

3 On thee, our Guardian God, we call;
Before thy throne of grace we fall;
And is there no deliv'rance there?
And must we perish in despair?

4 See, we repent, we weep, we mourn,
To our forsaken God we turn;
O! spare our guilty country, spare
The church, which thou hast planted here,

5 We plead thy grace, indulgent God,
We plead thy Son's atoning blood,
We plead thy gracious promises;
And are they unavailing pleas?

6 These pleas, presented at thy throne,
Have brought ten thousand blessings down
On guilty lands in helpless woe;
Let them prevail to save us too!

Hymn 107. L. M.

For a public Fast in War, praying for Peace.

1 WAR, horrid war, deep stain'd in blood,
Still pours its havoc thro' our land;
Almighty God, restrain the flood;
Say "'tis enough," and stay thine hand.

2 Let peace descend with balmy wing,
And all her blessings round us shed;
Our liberties be well secur'd,
And commerce lift its fainting head.

3 Let the loud cannon cease to roar,
The warlike trump no longer sound;
The din of arms be heard no more,
Nor human blood pollute the ground.

4 Let hostile troops drop from their hands
The useless sword, the glitt'ring spear;
And join in friendship's sacred bands,
Nor one dissentient voice be there.

5 Thus save, O Lord, a sinking land;
Millions of tongues shall then adore,
Resound the honours of thy name,
And spread thy praise from shore to shore.

Hymn 108. c. m.

On a public Fast during national Judgments.

1 SEE, gracious Lord, before thy throne,
Thy mourning people bend!
'Tis on thy sov'reign grace alone,
Our humble hopes depend.

2 Tremendous judgments from thy hand
Thy dreadful pow'r display;
Yet mercy spares this guilty land,
And still we live to pray.

3 How chang'd, alas! For truths divine
See error, guilt and shame!
What impious numbers, bold in sin,
Disgrace the christian name!

4 O! turn us, turn us, mighty Lord,
By thy resistless grace;
Then shall our hearts obey thy word,
And humbly seek thy face.

5 Then, should insulting foes invade,
We shall not sink in fear;
Secure of never-failing aid,
Since God, our God, is near.

Hymn 109. c. m.

On a Fast-day during Pestilence or general Sickness

1 DEATH, with his dread commission [seal'd,
Now hastens to his arms;
In awful state he takes the field,
And sounds his dire alarms.

2 Attendant plagues around him throng,
And wait his high command;
And pains, and dying groans obey
The signal of his hand.

3 With cruel force he scatters round
His shafts of deadly pow'r;
While the grave waits its destin'd prey,
Impatient to devour.

4 Diseases are thy servants, Lord,
They come at thy command:
We'll not attempt a murm'ring word,
Against thy chast'ning hand.

5 Yet, may we plead with humble cries,
Remove thy sharp rebukes;
Our strength consumes, our spirit dies,
Thro' thy repeated strokes.

6 In anger, Lord, rebuke us not,
Withdraw these dreadful storms:
Nor let thy fury grow so hot,
Against poor feeble worms.

7 O! hear when dust and ashes speak,
And pity all our pain;
O! save us, for thy mercy's sake,
And send us health again!

Hymn 110. C. M.

Thanksgiving for Victory.

1 TO thee, who reign'st supreme above,
and reign'st supreme below,
Thou God of wisdom, pow'r, and love,
We our successes owe.

2 The thund'ring horse, the martial band
Without thine aid were vain;
And vict'ry flies at thy command
To crown the bright campaign.

3 Thy mighty arm, unseen, was nigh,
When we our foes assail'd;

'Tis thou hast rais'd our honours high,
And o'er their hosts prevail'd.

4 Their mounds, their camps, their lofty tow'rs
Into our hands are giv'n;
Not from desert nor strength of ours,
But thro' the grace of heav'n.

5 The Lord of hosts, our helper lives;
His name be ever blest:
'Tis his own arm the vict'ry gives;
He grants his people rest.

Hymn 111. L. M.

Thanksgiving for national Peace.

1 GREAT Ruler of the earth and skies,
A word of thine almighty breath
Can sink the world, or bid it rise:
Thy smile is life, thy frown is death.

2 When angry nations rush to arms,
And rage, and noise, and tumult reign;
And war resounds its dire alarms,
And slaughter spreads the hostile plain;

3 Thy Sov'reign eye looks calmly down,
And marks their course, and bounds their [pow'r:
Thy word the angry nations own,
And noise and war are heard no more.

4 Then peace returns with balmy wing,
Sweet peace! with her what blessings fled!
Glad plenty laughs, the vallies sing,
Reviving commerce lifts her head.

5 Thou good, and wise, and righteous Lord,
All move subservient to thy will:
And peace and war await thy word,
And thy sublime decrees fulfil.

6 To thee we pay our grateful songs,
Thy kind protection still implore;
O may our hearts, and lives, and tongues,
Confess thy goodness and adore!

HYMN 112. C. M.

Thanksgiving for Health after Pestilence.

1 SOV'REIGN of life, we own thy hand
In this late chast'ning stroke;
And, since we've smarted by thy rod,
Thy presence we invoke.

2 To thee in our distress we cried,
And thou hast bow'd thine ear;
The pestilence thou hast remov'd,
And brought deliv'rance near.

3 Unfold, ye gates of righteousness;
That, with the pious throng,
We may record our solemn vows,
And tune our grateful song.

4 Praise to the Lord, who staid the sword
And said, "it is enough;"
Praise to the Lord, who makes his saints
Triumphant e'en in death.

5 Our God, in thine appointed hour
Those heav'nly gates display,
Where pain, and sickness, fear and death
For ever flee away.

6 There, while the nations of the bless'd
With raptures bow around,
Our anthems to deliv'ring grace,
In sweeter strains shall sound.

Hymn 113. C. M.

Complaint and hope in Sickness.

1 LORD, I am pain'd; but I resign
My body to thy will:
'Tis grace, 'tis wisdom all divine,
Appoints the pains I feel.

2 Dark are thy ways of providence,
While they, who love thee, groan:
Thy reasons lie conceal'd from sense,
Mysterious and unknown.

3 Yet nature may have leave to speak,
And plead before her God,
Lest the o'erburden'd heart should break
Beneath thy heavy rod.

4 These mournful groans and flowing tears,
Give my poor spirit ease:
While ev'ry groan my Father hears,
And ev'ry tear he sees.

5 Is not some smiling hour at hand
With health upon its wings?
Give it, O God, thy swift command,
With all the joys it brings.

Hymn 114. C. M.

Praise for recovery from Sickness.

1 MY God, thy service well demands
The remnant of my days;
Why was this fleeting breath renew'd,
But to renew thy praise?

2 Thine arms of everlasting love
Did this weak frame sustain;
When life was hov'ring o'er the grave,
And nature sunk with pain.

3 Calmly I bow'd my fainting head
On thy dear faithful breast;
Pleas'd to obey my Father's call
To his eternal rest.

4 Into thy hands, my Saviour-God,
Did I my soul resign:
In firm dependence on that truth,
Which made salvation mine.

5 Back from the borders of the grave,
At thy command I come:
Nor will I urge a speedier flight,
To my celestial home.

6 Where thou determin'st mine abode,
There would I choose to be;
For in thy presence death is life,
And earth is heav'n with thee.

HYMN 115. S. M.

Charity.

1 THY bounties, gracious Lord,
With gratitude we own:
We bless thy providential grace,
Which show'rs its blessings down.

2 With joy the people bring
Their off'rings round thy throne;
With thankful souls behold we pay
A tribute of thy own.

3 Accept this humble mite
Great Sov'reign Lord of all;
Nor let our num'rous mingling sins,
The fragrant ointment spoil.

4 Let a Redeemer's blood
Diffuse its virtues wide;

Hallow and cleanse our ev'ry gift,
And all our follies hide.

5 O may this sacrifice
To thee the Lord ascend,
An odour of a sweet perfume,
Presented by his hand.

6 Well pleas'd our God shall view
The products of his grace;
And in a plentiful reward
Fulfil his promises.

HYMN 116. L. M.

Charity.

1 THE gold and silver are the Lord's,
And ev'ry blessing earth affords;
All come from his propitious hand,
And must return at his command.

2 The blessings which I now enjoy,
I must for Christ and souls employ;
For if I use them as my own,
My Lord will soon call in his loan.

3 When I to him in want apply,
He never does my suit deny;
And shall I then refuse to give,
Since I so much from him receive?

4 Shall Jesus leave the realms of day,
And clothe himself in humble clay?
Shall he become despis'd and poor,
To make me rich for evermore?

5 And shall I wickedly withhold,
To give my silver and my gold?
To aid a cause my soul approves,
And save the sinners Jesus loves?

6 Expand my heart—incline me, Lord,
To give the whole I can afford;
That, what thy bounty renders mine,
I may with cheerful hands resign.

HYMN 117. L. M.

Charity.

1 WHEN Jesus dwelt in mortal clay,
What were his works from day to [day,
But miracles of pow'r and grace,
That spread salvation thro' our race?

2 Teach us, O Lord, to keep in view
Thy pattern, and thy steps pursue;
Let alms bestow'd, let kindness done
Be witness'd by each rolling sun.

3 That man may breathe, but never *lives*,
Who much receives, but nothing gives,
Whom none can love, whom none can [thank;
Creation's blot, creation's blank:

4 But he, who marks from day to day,
In gen'rous acts his radiant way,
Treads the same path his Saviour trod,
The path to glory and to God.

HYMN 118. C. M.

Charity.

1 JESUS, my *Lord*, how rich thy grace!
Thy bounties how complete!
How shall I count the matchless sum?
How pay the mighty debt?

2 High on a throne of radiant light
Dost thou exalted shine;
What can my poverty bestow,
When all the worlds are thine?

3 But thou hast brethren here below,
The partners of thy grace;
And wilt confess their humble names
Before thy Father's face.

4 In them thou may'st be cloth'd and fed,
And visited and cheer'd;
And in their accents of distress,
My Saviour's voice is heard.

5 Thy face, with rev'rence and with love,
We in thy poor would see;
O let us rather beg our bread
Than keep it back from thee!

HYMN 119. L. M.

Charity.

1 O WHAT stupendous mercy shines
Around the majesty of heav'n!
Rebels he deigns to call his sons,
Their souls renew'd, their sins forgiv'n.

2 Go, imitate the grace divine,
The grace that blazes like a sun;
Hold forth your fair, tho' feeble light,
Thro' all your lives let mercy run.

3 Upon your bounty's willing wings,
Swift fly your gifts and charity;
The hungry feed, the naked clothe,
To pain and sickness help apply.

4 Pity the weeping widow's woe,
And be her counsellor and stay;
Adopt the fatherless, and smooth
To useful, happy life, his way.

5 Let age, with want and weakness bow'd,
Your bowels of compassion move;

Let e'en your enemies be bless'd,
Their hatred recompens'd with love.

6 When all is done, renounce your deeds,
Renounce self-righteousness with scorn;
Thus will you glorify your God,
And thus the Christian name adorn.

Hymn 120. C. M.

Charity.

1 FATHER of mercies send thy grace,
All pow'rful from above,
To form, in our obedient souls,
The image of thy love.

2 O may our sympathising breasts
The generous pleasure know,
Kindly to share in others joy,
And weep for others woe!

3 Not like the Levite and the Priest,
Who saw, with hearts of stone,
Their neighbour groaning in distress,
And left him still alone.

4 When the most helpless sons of grief
In sorrows low are laid;
Soft be our hearts, their pains to feel,
And swift our hands to aid.

5 So *Jesus* look'd on dying man,
When thron'd above the skies;
And, 'midst th' embraces of his *God*,
He felt compassion rise.

6 On wings of love the Saviour flew
To raise us from the ground;
And shed the richest of his blood,
A balm for ev'ry wound.

Hymn 121. c. m.

Charity.

1 BLEST is the man whose heart expands
At melting pity's call;
And the rich blessings of whose hands,
Like heav'nly manna fall.

2 Mercy descending from above,
In softest accents pleads;
O may each tender bosom move,
When mercy intercedes!

3 Be ours the bliss in wisdom's way
To guide untutor'd youth;
And lead the mind, that went astray,
To virtue and to truth.

4 Children our kind protection claim,
And God will well approve,
When infants learn to lisp his name,
And their Creator love.

5 Delightful work, young souls to win,
And turn the rising race
From the deceitful paths of sin,
To seek redeeming grace.

6 Almighty God, thy influ'nce shed
To aid this good design;
The honours of thy name be spread,
And all thy glory shine.

Hymn 122. p. m.

Charity.

1 NOW let our hearts conspire to raise
A cheerful anthem to his praise,
Who reigns enthron'd above:

Let music, sweet as incense, rise,
With grateful odours to the skies;
The work of joy and love.

2 How many children, Lord, we see
In ignorance and misery,
Unprincipled, untaught!
Shall they *continue* still to lie
In ignorance and misery?
We cannot bear the thought.

4 We feel a sympathising heart:
Lord, 'tis a pleasure to impart,
To thee thine own we give:
Hear thou our cry, and pitying see;
O let these children live to thee!
O let these children live!

HYMN 123. C. M.

Funeral Hymn—Death dreadful, or, delightful.

1 DEATH! 'tis a melancholy day
To those that have no God;
When the poor soul is forc'd away
To seek her last abode.

2 In vain to heav'n she lifts her eyes;
But guilt a heavy chain,
Still drags her downward from the skies,
To darkness, fire and pain.

3 Awake and mourn, ye heirs of hell,
Ye stubborn sinners fear!
Lest ye be driven from earth, and dwell
A long *for ever* there.

4 See how the pit gapes wide for you,
And flashes in your face;

And thou, my soul, look downward too,
And sing recov'ring grace.

5 He is a God of sov'reign love,
That promis'd heav'n to me!
And taught my thoughts to soar above,
Where happy spirits be.

6 Prepare me, Lord, for thy right hand,
Then come the joyful day;
Come, death, and some celestial band,
To bear my soul away.

HYMN 124. C. M.

Funeral Hymn.—Dying in the embraces of God.

1 DEATH cannot make our souls afraid,
If God be with us there;
We may walk thro' its darkest shade,
And never yield to fear.

2 I could renounce my all below,
If my Creator bid;
And run, if I were call'd to go,
And die as Moses did.

3 Might I but climb to Pisgah's top,
And view the promis'd land;
My flesh itself would long to drop,
And pray for the command.

4 Clasp'd in my heav'nly Father's arms,
I would forget my breath;
And lose my life amid the charms
Of so divine a death.

HYMN 125. C. M.

Funeral Hymn.—Death and Eternity.

1 STOOP down, my thoughts that use to rise,
Converse a while with death;

Think how a gasping mortal lies,
And pants away his breath.

2 His quiv'ring lips hang feebly down,
His pulses faint and few,
Then speechless, with a doleful groan,
He bids the world adieu.

3 But, O the soul that never dies!
At once it leaves the clay!
Ye thoughts pursue it where it flies,
And trace its wondrous way.

4 Up to the courts where angels dwell,
It mounts triumphant there;
Or devils plunge it down to hell,
In infinite despair.

5 And must my body faint and die?
And must this soul remove?
O! for some guardian angel nigh,
To bear it safe above.

6 Jesus, to thy dear faithful hand
My naked soul I trust;
My flesh shall wait for thy command,
And drop into my dust.

HYMN 126. C. M.

Funeral Hymn.—Victory over Death.

1 WHEN death appears before my sight
In all his dire array;
Unequal to the dreadful fight,
My courage dies away.

2 But see, my glorious Friend is nigh!
My Lord, my Saviour lives:
Before him death's pale terrors fly,
And my faint heart revives.

3 He left his dazzling throne above
To meet the tyrant's dart;
And, O amazing pow'r of love!
Receiv'd it in his heart!

4 Now for the eye of faith divine
To pierce beyond the grave!
To see that Friend, and call him mine,
Whose arm is strong to save.

5 Lord, I commit my soul to thee;
Accept the sacred trust;
Receive this nobler part of me,
And watch my sleeping dust:

6 Till that illustrious morning come,
When all thy saints shall rise,
And cloth'd in full, immortal bloom,
Attend thee to the skies.

7 When thy triumphant armies sing
The honour of thy name;
And heav'n's eternal arches ring
With glory to the Lamb:

8 O let me join th' enraptur'd lays,
And with the blissful throng,
Resound salvation, pow'r, and praise,
In everlasting song!

HYMN 127. C. M.

Funeral Hymn.—Death of a young child.

1 ALAS! how chang'd that lovely flow'r,
Which bloom'd and cheer'd my heart!
Fair fleeting comfort of an hour,
How soon we're call'd to part!

2 And shall my bleeding heart arraign
That God, whose ways are love?

Or vainly cherish anxious pain
For *her* who rests above?

3 No!—let me rather humbly pay
Obedience to his will,
And with my inmost spirit say,
"The Lord is righteous still."

4 From adverse blasts, and low'ring storms,
Her favour'd soul he bore;
And with you bright, angelic forms,
She lives, to die no more.

5 Why should I vex my heart, or fast?
No more *she'll* visit me;
My soul will mount to *her* at last,
And there my child I'll see.

6 Prepare me, blessed Lord, to share
The bliss thy people prove;
Who round thy glorious throne appear,
And dwell in perfect love.

HYMN 128. C. M.

Funeral Hymn.—Comfort for pious Parents bereaved of their children.

1 YE mourning saints, whose streaming [tears
Flow o'er your children dead;
Say not in transports of despair,
That all your hopes are fled.

2 If cleaving to that darling dust,
In fond distress ye lie,
Rise, and with joy and rev'rence view
A heav'nly parent nigh.

3 Tho', your young branches torn away,
Like wither'd trunks ye stand;

With fairer verdure shall ye bloom,
Touch'd by the Almighty's hand.

4 "I'll give the mourner," saith the Lord,
"In my own house a place:
"No names of daughters nor of sons
"Could yield so high a grace.

5 "Transient and vain is ev'ry hope
"A rising race can give:
"In endless honour and delight
"My children all shall live."

6 We welcome, Lord, those rising tears,
Thro' which thy face we see;
And bless those wounds, which thro' our [hearts
Prepare a way for thee.

HYMN 129. C. M.

Funeral Hymn.—Submission under bereaving Providences.

1 PEACE, 'tis the Lord Jehovah's hand
That blasts our joys in death;
Changes the visage once so dear,
And gathers back the breath.

2 'Tis he, the Potentate supreme
Of all the worlds above,
Whose steady counsels wisely rule,
Nor from their purpose move.

3 'Tis he, whose justice might demand
Our souls a sacrifice;
Yet scatters with unwearied hand
A thousand rich supplies.

4 Our cov'nant God and Father he
In Christ our bleeding Lord;
Whose grace can heal the bursting heart
With one reviving word.

5 Silent we own Jehovah's name,
We kiss the scourging hand;
And yield our comforts and our life
To thy supreme command.

HYMN 130. C. M.

Funeral Hymn.—A Saint prepared to die.

1 DEATH may dissolve my body now
And bear my spirit home;
Why do my minutes move so slow,
Nor my salvation come?

2 With heav'nly weapons I have fought
The battles of the Lord;
Finish'd my course, and kept the faith,
And wait the sure reward.

3 God hath laid up in heav'n for me
A crown which cannot fade;
The righteous Judge, at that great day,
Shall place it on my head.

4 Nor hath the King of grace decreed
This prize for me alone;
But all that love and long to see
Th' appearance of his Son.

5 Jesus, the Lord, shall guard me safe
From ev'ry ill design;
And to his heav'nly kingdom take
This feeble soul of mine.

6 God is my everlasting aid,
And hell shall rage in vain;
To him be highest glory paid,
And endless praise. *Amen.*

Hymn 131. c. m.

Funeral Hymn.—A voice from the tombs.

1 HARK! from the tombs a doleful sound;
My ears attend the cry:
"Ye living men, come view the ground,
"Where you must shortly lie.

2 "Princes, this clay must be your bed,
"In spite of all your tow'rs!
"The tall, the wise, the rev'rend head
"Must lie as low as ours."

3 Great God! is this our certain doom?
And are we still secure?
Still walking downward to the tomb,
And yet prepare no more?

4 Grant us the pow'r of quick'ning grace,
To fit our souls to fly;
Then, when we drop this dying flesh,
We'll rise above the sky.

Hymn 132. c. m.

Funeral Consolations.

1 HEAR what the voice from heav'n de-
To those in Christ who die! [clares
"Releas'd from all their earthly cares,
"They reign with him on high."

2 Then, why lament departed friends,
Or shake at death's alarms!
Death's but the servant Jesus sends
To call us to his arms.

3 If sin be pardon'd we're secure,
Death hath no sting beside:
The law gave sin its strength and pow'r;
But Christ, our ransom, died!

4 The graves of all his saints he bless'd,
When in the grave he lay!
And rising thence, their hopes he rais'd
To everlasting day!

5 Then joyfully, while life we have,
To Christ, our life, we'll sing;
"Where is thy victory, O grave!
"And where, O death, thy sting!"

HYMN 133. 8s. L. M.

The Life of Faith.

1 THE moment a sinner believes,
And trusts in his crucified Lord,
His pardon at once he receives,
Redemption in full thro' his blood.

2 The Christian is dead, yet he lives,
His life is with Christ, hid in God,
This life now, from Christ he derives,
And he lives by faith in his Lord.

3 Tho' thousands and thousands of foes
Against him in malice unite,
Their rage he thro' Christ can oppose,
Led forth by the spirit to fight.

4 The faith, that unites to the Lamb,
And brings such salvation as this,
Is more than mere fancy or name;
The work of God's Spirit it is.

5 It says to the mountains "depart,"
That stand betwixt God and the soul;
It binds up the broken in heart,
The wounded in conscience makes whole.

6 Christ lives by his Spirit in them,
Whose hearts are renewed by grace;

And they, by their faith, live in him,
A life of pure joy, love, and peace.

Hymn 134. C. M.

The Walk of Faith.

1 O FOR a closer walk with God,
A calm and heav'nly frame;
And light to shine upon the road,
That leads me to the Lamb!

2 Where is the blessedness I knew,
When first I sought the Lord?
Where is the soul-refreshing view
Of Jesus and his word?

3 What peaceful hours I then enjoy'd!
How sweet their mem'ry still!
But now I find an aching void,
The world can never fill.

4 Return, O holy Dove, return,
Sweet messenger of rest!
I hate the sins, that made thee mourn,
And drove thee from my breast.

5 The dearest idol I have known,
Whate'er that idol be,
Help me to tear it from the throne,
And worship only thee.

6 So shall my walk be close with God,
Calm and serene my frame;
So faith and light shall mark the road
That leads me to the Lamb.

7 Faith purifies believers' hearts;
Faith always works by love;
Receives with joy what Christ imparts,
And longs for things above.

Hymn 135. L. M.

The Conflicts of Faith.

1 JESUS, our soul's delightful choice,
In thee believing, we rejoice;
Yet still our joy is mix'd with grief,
While faith contends with unbelief.

2 Thy promises our hearts revive,
And keep our fainting hopes alive;
But guilt and fears, and sorrows rise,
And hide the promise from our eyes.

3 Do thou the languid spark inflame,
That we may conquer in thy name;
And let not sin and satan boast,
While saints lie mourning in the dust.

4 Unequal to the conflict, Lord,
Too weak to wield the shield or sword,
On thine almighty arm we fall;
Be thou our Jesus, and our all.

Hymn 136. L. M.

The Trials of Faith.

1 I PRAYED the Lord, that I might grow
In faith, and love, and ev'ry grace;
Might more of his salvation know,
And seek more earnestly his face.

2 'Twas he, who taught me thus to pray,
And he, I trust, has answer'd prayer;
But answer came in such a way,
As almost drove me to despair.

3 I hop'd that in some favour'd hour,
At once he'd grant me my request;
And by his love's constraining pow'r
Subdue my sins and give me rest.

4 Instead of this, he made me feel
The hidden evils of my heart;
And let the angry pow'rs of hell,
Assault my soul in ev'ry part.

5 Yea more; with his own hand he seem'd
Intent to aggravate my woe;
Cross'd all the fair designs I schem'd,
Blasted my gourds, and laid me low.

6 "Lord, why is this?" I trembling cried,
"Wilt thou pursue thy worm to death!
"'Tis in this way," the Lord replied,
"I answer prayer for grace and faith:

7 "These inward trials I employ,
"From self and pride to set thee free;
"And break thy schemes of earthly joy,
"That thou mayest seek thine all in me."

HYMN 137. L. M.

The Triumph of Faith.

1 WHO shall the Lord's elect condemn?
'Tis God that justifies their souls;
And mercy, like a mighty stream,
O'er all their sins divinely rolls.

2 Who shall adjudge the saints to hell?
'Tis Christ that suffer'd in their stead:
And the salvation to fulfil,
Behold him rising from the dead.

3 He lives! he lives! and sits above,
For ever interceding there:
Who shall divide us from his love,
Or what should tempt us to despair?

4 Shall persecution or distress,
Famine, or sword, or nakedness?

He, that hath lov'd us, bears us through,
And makes us more than conq'rors too.

5 Faith hath an overcoming pow'r,
It triumphs in the dying hour:
Christ is our life, our joy, our hope;
Nor can we sink with such a prop.

6 Not all that men on earth can do,
Nor pow'rs on high, nor pow'rs below,
Shall cause his mercy to remove,
Nor wean our hearts from Christ our love.

Hymn 138. c. m.

The Summary of Faith.

1 IN God the Father I believe,
Who heav'n and earth did frame,
By his almighty word; his praise
And glory to proclaim.

2 I do believe in Jesus Christ,
God's only Son, our Lord,
Begotten from eternity,
The everlasting Word.

3 I in the Holy Ghost believe,
A Person true, and one;
In essence, pow'r, eternity,
With Father and with Son.

4 An holy catholic Church I own,
The heirs of heav'n design'd;
By union all to Christ their head,
And one another join'd.

5 Redemption thro' the blood of Christ
I heartily embrace;
A full forgiveness of my sins,
The gift of sov'reign grace.

6 The Resurrection of the dead,
Sincerely I maintain;
My soul and body glorified,
With Christ shall live and reign.

7 The hopes of everlasting Life,
My fainting soul sustain:
To this I set my solemn seal,
And say, in truth, *Amen!*

8 To Father, Son, and Holy Ghost,
The God whom we adore,
Be glory as it was, is now,
And shall be evermore.

HYMN 139. P. M.

The song of Hannah—an encouragement to Prayer.

1 WHEN Hannah press'd with grief,
Pour'd forth her soul in prayers;
She quickly found relief
And songs succeeded tears.
Like her in ev'ry trying case,
Let us approach the throne of grace.

2 When she began to pray,
Her heart was pain'd and sad;
But ere she went away,
Was comforted and glad:
In trouble, what a resting place,
Have they, who know the throne of grace!

3 Eli her case mistook;
How was her spirit mov'd
By his unkind rebuke!
But God her cause approv'd.
We need not fear a creature's face,
While welcome at a throne of grace.

4 Men have not pow'r nor skill
With troubled souls to bear:
Tho' they express good will,
Poor comforters they are:
But swelling sorrows sink apace,
When we approach the throne of grace.

5 Thousands have often tried,
And with success were crown'd;
Not one has been denied,
But all an answer found.
Let us by faith their footsteps trace,
And hasten to the throne of grace.

HYMN 140. C. M.

The song of Hezekiah.

1 WHEN we are rais'd from deep distress,
Our God deserves a song,
We take the pattern of our praise
From Hezekiah's tongue.

2 The gates of the devouring grave
Are open'd wide in vain,
If he, who holds the keys of death,
Commands them fast again.

3 Pains of the flesh are wont t' abuse
Our minds with slavish fears;
"Our days are past, and we shall lose
"The remnant of our years."

4 We chatter with a swallow's voice,
Or like a dove we mourn;
With bitterness instead of joys,
Afflicted and forlorn.

5 Jehovah speaks the healing word,
And no disease withstands;

Fevers and plagues obey the Lord,
And fly at his commands.

6 If half the strings of life should break,
He can our frame restore:
He casts our sins behind his back,
And they are found no more.

HYMN 141. L. M.

The song of Mary.

1 OUR souls shall magnify the Lord;
In God the Saviour we rejoice:
While we repeat the Virgin's song,
May the same Spirit tune our voice!

2 The Highest saw her low estate,
And mighty things his hand hath done;
His over-shadowing pow'r and grace
Makes her the mother of his Son.

3 Let ev'ry nation call her bless'd,
And endless years prolong her fame:
But God alone must be ador'd;
Holy and rev'rend is his name.

4 To those that fear and trust the Lord,
His mercy stands for ever sure;
From age to age his promise lives,
And the performance is secure.

5 He spake to Abra'm and his seed,
"In thee shall all the earth be bless'd:"
The mem'ry of that ancient word
Lay long in his eternal breast.

6 But now, no more shall Israel wait,
No more the Gentiles lie forlorn:
Lo, the desire of nations comes,
Behold the promis'd Seed is born!

Hymn 142. c. m.

The song of Zacharias.

1 NOW, be the God of Israel bless'd,
Who makes his truth appear;
His mighty hand fulfils his word,
And all the oaths he sware.

2 Now he bedews king David's root
With blessings from the skies:
He makes the branch of promise grow,
The promis'd horn arise.

3 John was the prophet of the Lord,
To go before his face;
The herald which our Saviour God
Sent to prepare his ways.

4 "Behold the Lamb of God," he cries,
That takes our guilt away;
"I saw the Spirit o'er his head,
"On his baptising day.

5 "Be ev'ry vale exalted high,
"Sink ev'ry mountain low:
"The proud must stoop, and humble souls
"Shall his salvation know.

6 "The heathen realms, with Israel's land,
"Shall join in sweet accord;
"And all, that's born of man, shall see
"The glory of the Lord.

7 "Behold the Morning Star arise,
"Ye that in darkness sit!
"He marks the path that leads to peace,
"And guides our doubtful feet."

Hymn 143. S. M.

The song of the Angels.

1 BEHOLD! the grace appears,
The promise is fulfill'd;
Mary, the wondrous virgin, bears,
And Jesus is the child.

2 To bring the glorious news,
A heav'nly form appears;
He tells the shepherds of their joys,
And banishes their fears.

3 "Go, humble swains," said he,
"To David's city fly;
"The promis'd infant, born to-day,
"Doth in a manger lie.

4 "With looks and heart serene,
Go visit Christ your King;"
And straight a flaming troop was seen;
The shepherds heard them sing:

5 "Glory to God on high!
"And heav'nly peace on earth,
"Good-will to men, to angels joy,
"At the Redeemer's birth!"

6 In worship so divine
Let saints employ their tongues:
With the celestial hosts we join,
And loud repeat their songs.

7 "Glory to God on high,
"And heav'nly peace on earth,
"Good-will to men, to angels joy,
"At our Redeemer's birth!"

Hymn 144. C. M.

The song of Simeon—death to a believer desirable.

1 LORD, in thy temple we appear,
As happy Simeon came,
And hope to meet our Saviour here;
O make our joys the same!

2 With what divine and vast delight
The good old man was fill'd,
When fondly in his wither'd arms
He clasp'd the holy Child:

3 "Now I can leave this world," he cried,
"Behold thy servant dies!
"I've seen thy great salvation, Lord,
"And close my peaceful eyes.

4 "This is the light prepar'd to shine
"Upon the Gentile lands;
"Thine Israel's glory, and their hope,
"To break their slavish bands."

5 Jesus! the vision of thy face
Hath overpow'ring charms!
Scarce shall I feel death's cold embrace,
If Christ be in my arms.

6 When flesh shall fail, and heartstrings break,
Sweet will the minutes roll;
A mortal paleness on my cheek,
But glory in my soul.

Hymn 145. S. M.

The song of Moses and the Lamb.

1 AWAKE, and sing the song
Of Moses and the Lamb;
Wake, ev'ry heart, and ev'ry tongue,
To praise the Saviour's name.

2 Sing of his dying love,
Sing of his rising pow'r;
Sing how he intercedes above,
For those whose sins he bore.

3 Sing, on your heav'nly way,
Ye ransom'd sinners, sing;
Sing on rejoicing, ev'ry day,
In Christ the exalted King.

4 Soon shall your raptur'd tongue
His endless praise proclaim;
And sweeter voices tune the song
Of Moses and the Lamb.

HYMN 146. L. M.

The song of the Redeemed in heaven.

1 BEHOLD the saints, belov'd of God!
Wash'd are their robes in Jesu's blood;
Brighter than angels, lo, they shine,
Their glories splendid and sublime!

2 Thro' tribulation great they came,
They bore the cross, and scorn'd the shame;
Now in the living temple blest,
With God they dwell, on him they rest.

3 Hunger they ne'er shall feel again,
Nor pain, nor thirst shall they sustain;
To wells of living water led,
By God the Lamb forever fed.

4 While everlasting ages roll,
Eternal love shall feast their soul;
And scenes of bliss, forever new,
Rise in succession to their view.

5 Here, all who suffer'd sword or flame
For truth, or Jesu's lovely name,

Shout vict'ry now, and hail the Lamb,
And bow before the great I AM.

6 Jesus, the Saviour, is their theme;
They sing the wonders of his name;
To him ascribing pow'r and grace,
Dominion and eternal praise.

7 To him who lov'd them to the end,
Their surety, sacrifice, and friend;
To him who wash'd them in his blood,
And made them kings and priests to God!

8 "Amen," they cry, "'tis he alone,
"Who rightly fills his Father's throne,
"To him be glory;" and again
Repeat his praise, and say, "Amen!"

9 O sweet employ, to sing and trace
Th' amazing heights and depths of grace!
To spend, from sin and sorrow free,
A blissful, vast eternity!

10 O what a grand, exalted song,
When ev'ry tribe and ev'ry tongue,
Redeem'd by blood, with Christ appear,
And join in one full chorus there!

11 My soul anticipates the day;
Would stretch her wings and soar away,
To aid the song, the palm to bear,
And bow, the chief of sinners, there.

HYMN 147. P. M.

Surely I come quickly; Amen, even so, come Lord Jesus.

1 LO! he comes with clouds descending,
Once for favour'd sinners slain!
Thousand thousand saints attending,
Swell the triumph of his train;

Hallelujah!
Jesus now shall ever reign.

2 Ev'ry eye shall now behold him
Rob'd in dreadful majesty:
Those, who set at nought, and sold him,
Pierc'd and nail'd him to the tree,
Deeply wailing,
Shall the great Messiah see.

3 Ev'ry island, sea, and mountain,
Heav'n and earth shall flee away:
All who hate him must, confounded,
Hear the trump proclaim the day;
Come to judgment!
Come to judgment! come away!

4 Now redemption, long expected,
See in solemn pomp appear!
All his saints, by men rejected,
Now shall meet him in the air!
Hallelujah!
See the day of God appear!

5 Answer thine own bride and Spirit;
Hasten, Lord, and quickly come!
The new heav'n and earth t' inherit,
Take thy weeping exiles home:
All creation
Travels, groans, and bids thee come!

6 Yea! amen! let all adore thee,
High on thine exalted throne!
Saviour, take the pow'r and glory:
Claim the kingdoms for thine own!
O come quickly,
Hallelujah! come, Lord, come!

DOXOLOGIES.

1. L. M.

TO God the Father, God the Son,
And God the Spirit, Three in One,
Be honour, praise and glory giv'n,
By all on earth, and all in heav'n.

2. L. M.

PRAISE God, from whom all blessings [flow,
Praise him all creatures here below,
Praise him above, ye heav'nly host,
Praise Father, Son, and Holy Ghost.

3. C. M.

TO Father, Son, and Holy Ghost,
The God whom we adore,
Be glory, as it was, is now,
And shall be ever more.

4. C. M.

TO praise the Father, and the Son
And Spirit all divine,
The One in Three, and Three in One,
Let saints and angels join.

5. S. M.

TO the Eternal Three,
In will and essence One;
To Father, Son, and Spirit be
Coequal honours done.

6. P. M.

TO God the Father's throne,
Perpetual honours raise;
Glory to God the Son;
To God the Spirit praise:
With all our pow'rs, eternal King,
Thy name we sing, while faith adores.

7. P. M.

NOW to the great and sacred Three,
The Father, Son, and Spirit be
Eternal pow'r and glory giv'n,
Thro' all the worlds, where God is known;
By all the angels near the throne,
And all the saints in earth and heav'n.

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OR

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THE

CATECHISM,

WITH THE

ARTICLES OF FAITH,

AND

LITURGY

OF THE

REFORMED DUTCH CHURCH.

THE

CATECHISM,

OR

METHOD OF INSTRUCTION

IN THE

CHRISTIAN RELIGION.

As the same is taught in the Reformed Churches and Schools in Holland, and in America.

I. LORD'S DAY.

Question 1. WHAT is thy only comfort in life and death?

Answer. That I with *a* body and soul, both in life and death, *b* am not my own, but belong *c* unto my faithful Saviour Jesus Christ, who, with his precious *d* blood, hath fully *e* satisfied for all my sins, and delivered *f* me from all the power of the devil; and so preserves me *g* that without the will of my heavenly Father, not a hair *h* can fall from my head; yea, that all things must be *i* subservient to my salvation, and therefore, by his holy spirit, he also assures me *j* of eternal life, and makes *k* me sincerely willing and ready, henceforth, to live unto him.

a 1 Cor. 6. 19, 20. *b* Rom. 14. 7, 8, 9. *c* 1 Cor. 3. 23. *d* 1 Pet. 1. 18, 19. *e* 1 John 1. 7. *f* 1 John 3. 8. Heb. 2. 14, 15. *g* John 6. 39. and 10. 28, 29. *h* Luke 21. 18. Mat. 10. 30. *i* Rom. 8. 28. *j* 2 Cor. 1. 22. and 5. 5. *k* Rom. 8. 14. and 7. 22.

Q. 2. How many things are necessary for thee to know, that thou, enjoying this comfort, mayest live and die happily?

A. Three; *l* the first, how great *m* my sins and miseries are: the second, how I may be delivered *n* from all my sins and miseries: the third, how I shall express my gratitude *o* to God for such deliverance.

l Luke 24. 47. *m* 1 Cor. 6. 10. 11. John 9. 41. Rom. 3. 10, 19. *n* John 17. 3. *o* Eph. 5. 8, 9, 10.

II. LORD'S DAY.

THE FIRST PART.

OF THE MISERY OF MAN.

Q. 3. Whence knowest thou thy misery?

A. Out of the law of God. *a*

a Rom. 3. 30.

Q. 4. What doth the law of God require of us?

A. Christ teaches us that briefly, Mat. xxii. 37—40. "Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy mind, and with all thy strength. *b* This is the first and the great command; and the second is like to this, Thou shalt love thy neighbour as thyself. On these two commands hang the whole law and the prophets."

b Luke 10. 27.

Q. 5. Canst thou keep all these things perfectly?

A. In no wise; *c* for I am prone by nature to hate God and my neighbour. *d*

c Rom. 3. 10. 1 John 1. 8. *d* Rom. 8. 7. Tit. 3. 3.

III. LORD'S DAY.

Q. 6. Did God then create man so wicked and perverse?

A. By no means; but God created man good, *a* and after his own image, in *b* righteousness and true holiness, that he might rightly know God his Creator, heartily love him, and live with him in eternal happiness to glorify and praise him. *c*

a Gen. 1. 31. *b* Gen. 1. 26, 27. Col. 3. 10. Eph. 4. 24. *c* Eph. 1. 6. 1 Cor. 6. 20.

Q. 7. Whence then proceeds this depravity of human nature?

A. From the fall and disobedience of our first parents, Adam and Eve, *d* in Paradise; hence our nature is become so corrupt, that we are all conceived and born in sin. *e*

d Gen. 3. 6. Rom. 5. 12. 18, 19. *e* Psa. 51. 5. Gen. 5. 3.

Q. 8. Are we then so corrupt that we are wholly incapable of doing any good, and inclined to all wickedness?

A. Indeed we are; *f* except we are regenerated by the spirit of God. *g*

f Gen. 6. 5. Job 14. 4. and 15. 14, 16. *g* John 3. 5. Eph. 2. 5.

IV. LORD'S DAY.

Q. 9. Doth not God then do injustice to man, by requiring from him in his law, that which he cannot perform?

A. Not at all: *a* For God made man capable *b* of performing it; but man, by the instigation *c* of the devil, and his own wilful disobedience, *d* deprived himself and all his posterity of those divine gifts.

a Eccl. 7. 29. *b* John 8. 44. 2 Cor. 11. 3. *c* Gen. 3. 4, 7. *d* Rom. 5. 12.

Q. 10. Will God suffer such disobedience and rebellion to go unpunished?

A. By no means: *e* but is terribly displeased *f* with our original as well as actual sins; and will punish them in his just judgment temporally and eternally, as he hath declared, *g* "Cursed is every one that continueth not in all things which are written in the book of the law, to do them."

e Psa. 5. 5. *f* Rom. 1. 18. Deut. 28. 15. Heb. 9. 27. *g* Deut. 27. 26. Gal. 3. 10.

Q. 11. Is not God then also merciful?

A. God is indeed merciful, *h* but also just; *i* therefore his justice requires, *j* that sin, which is committed against the most high majesty of God, be also punished with extreme, that is, with everlasting *k* punishment, both of body and soul.

h Ex. 34. 6. *i* Ex. 20. 5. Job 34. 10, 11. *j* Psa. 5. 5, 6. *k* Gen. 2. 17. Rom. 6. 23.

V. LORD'S DAY.

THE SECOND PART.

OF MAN'S DELIVERANCE.

Q. 12. Since then, by the righteous judgment of God, we deserve temporal and eternal punishment; is there no way by which we may escape that punishment, and be again received into favour?

A. God will have his justice *a* satisfied: and therefore we must make this full *b* satisfaction, either by ourselves, or by another.

a Ex. 20. 5. *b* Deut. 21. 16. 2 Cor. 5. 14, 15.

Q. 13. Can we ourselves then make this satisfaction?

A. By no means; *c* but on the contrary we *d* daily increase our debt.

c Job 9. 2, 3. and 15. 14, 15, 16. *d* Matt. 6. 12. Isa. 64. 6.

Q. 14. Can there be found any where, one, who is a mere creature, able to satisfy for us?

A. None; for first, God will not *e* punish any other creature for the sin which man hath committed; and further, no mere creature can sustain the burden of God's eternal wrath against sin, so as to *f* deliver others from it.

e Ezek. 18. 20. *f* Rev. 5. 3. Psa. 49. 8, 9.

Q. 15. What sort of a mediator and deliverer then must we seek for?

A. For one who is very man, *g* and perfectly righteous; and yet more powerful than all creatures; that is, one who is also very *h* God.

g 1 Cor. 15. 21. Rom. 8. 3. *h* Rom. 9. 5. Isa. 7. 14.

VI. LORD'S DAY.

Q. 16. Why must he be very man, and also perfectly righteous?

A. Because the justice of God requires that the same human nature, which hath sinned, should *a* likewise make satisfaction for sin; and one, who is himself a sinner, *b* cannot satisfy for others.

a Rom. 5. 12, 15. *b* 1 Pet. 3. 18. Isa. 53. 11.

Q 17. Why must he in one person be also very God?

A. That he might, by the power of his Godhead, *c* sustain in his human nature, the burthen of God's wrath; and might *d* obtain for, and restore to us, righteousness and life.

c 1 Pet. 3. 18. Acts 2. 24. Isa. 53. 8. *d* 1 John 1. 2. Jer. 23. 6. 2 Tim. 1. 10. John 6. 51.

Q. 18. Who then is that mediator, who is in one person both very God, and a real righteous man?

A. Our Lord Jesus Christ: *e* "who of God is made unto *f* us wisdom, and righteousness, and sanctification, and redemption."

e Mat. 1. 23. 1 Tim. 3. 16. Luke 2. 11. *f* 1 Cor. 1 30.

Q. 19. Whence knowest thou this?

A. From the holy gospel, which God himself revealed first in Paradise; *g* and afterwards published by the Patriarchs *h* and Prophets, and was pleased to represent it, by the shadows *i* of sacrifices and the other ceremonies of the law; and lastly, has accomplished it *j* by his only begotten Son.

g Gen. 3. 15. *h* Gen. 22. 17. 18. and 28. 14. Rom. 1. 2 Heb. 1. 1. John 5. 46. *i* Heb. 10. 7, 8 *j* Rom. 10. 4 Heb. 13. 8

VII. LORD'S DAY.

Q. 20. Are all men then, as they perished in Adam, saved by Christ?

A. No; only *a* those who are ingrafted into him, *b* and receive all his benefits, by a true faith.

a Mat. 1. 21. Isa. 53. 11. *b* John 1. 12, 13. Rom. 11. 20. Heb. 10. 39.

Q. 21. What is true faith?

A. True faith is not only a certain knowledge, *c* whereby I hold for truth all that God has revealed to us in his word, but also an assured *d* confidence, which the Holy *e* Ghost works by the gospel, *f* in my heart; that not only to others, but to me also, *g* remission of sin, everlasting righteousness *h* and salvation, are freely given by God, *i* merely of grace, only for the sake of Christ's merits.

c John 6. 69. John 17. 3. Heb. 11. 3, 6. *d* Eph. 3. 12. *e* Rom. 4. 16, 20, 21. Heb. 11. 1. Eph. 3. 12. Rom. 1. 16. 1 Cor. 1. 21. Acts 16. 14. Mat. 16. 17. John 3. 5. *f* Rom. 10. 14. 17. Mat 9.. 2. *g* Rom. 5. 1 *h* Gal. 2. 20. *i* Rom. 3. 24, 25, 26.

Q. 22. What is then necessary for a christian to believe?

A. All things *j* promised us in the gospel, which the articles of our Catholic undoubted christian faith briefly teach us.

j John 20. 31. Mat. 28. 19, 20.

Q. 23. What are these articles?

A. I. *I believe in God, the Father Almighty, maker of heaven and earth:*

II. *And in Jesus Christ, his only begotten Son, our Lord:*

III. *Who was conceived by the Holy Ghost, born of the Virgin Mary:*

IV. *Suffered under Pontius Pilate; was crucified, dead and buried: He descended into hell:*

V. *The third day he rose again from the dead:*

VI. *He ascended into heaven, and sitteth at the right hand of God the Father Almighty:*

VII. *From thence he shall come to judge the quick and the dead:*

VIII. *I believe in the Holy Ghost:*

IX. *I believe an holy Catholic Church: the communion of saints:*

X. *The forgiveness of sins:*

XI. *The resurrection of the body:*

XII. *And the life everlasting.* AMEN.

VIII. LORD'S DAY.

Q. 24. How are these articles divided?

A. Into three parts; the first is of God the Father, and our creation; *a* the second of God the Son, and our redemption; *b* the third of God the Holy Ghost, and our sanctification. *c*

a Gen. 1. *b* 1 Pet. 1. 18, 19. *c* 1 Pet. 1. 21, 22.

Q. 25. Since there is but one only *d* divine essence, why speakest thou of Father, Son, and Holy Ghost?

A. Because God hath so *e* revealed himself in his word, that these three distinct persons are the one only true and eternal God.

d Deut. 6. 4. *e* Gen. 1. 26. Isa. 61. 1. John 14. 16, 17. 1 John 5. 7. John 1. 18. Mat. 28. 19. 2 Cor. 13. 14.

IX. LORD'S DAY.

OF GOD THE FATHER.

Q. 26. What believest thou when thou sayest, "I believe in God the Father Almighty, maker of Heaven and Earth?"

A. That the eternal Father of our Lord Jesus Christ (who *a* of nothing made heaven and earth, with all that is in them; who likewise upholds and *b* governs the same by his eternal counsel and providence) is for the sake of Christ his Son, my God and my Father; on whom I rely so entirely, that I have no doubt, but he will provide me with all things necessary *c* for soul and body: and further, that he will make whatever evils he sends upon me, in this valley of tears, *d* turn out to my advantage; for he is able to do it, being almighty *e* God, and willing, being a *f* faithful Father.

a Gen. 1. and 2. Psa. 33. 6. *b* Psa. 115. 3. Mat. 10. 29. Heb. 1. 3. John 5. 17. *c* John 1. 12, 16. Rom. 8. 15, 16. Gal. 4. 5, 6. Eph. 1. 5. 1 John 3. 1. *d* Psa. 55. 22. Mat. 6. 26. *e* Rom. 8. 28. and 4. 21. *f* Rom. 10. 12. Mat. 6. 26. and 7. 9, 10, 11.

X. LORD'S DAY.

Q. 27. What dost thou mean by the providence of God?

A. The almighty and every where present power of God; *a* whereby, as it were by his hand, he *b* upholds and governs

a Acts 17. 25, 26, 27, 28. *b* Heb. 1. 3.

heaven, earth, and all creatures; so that herbs and grass, rain *c* and drought, fruitful *d* and barren-years, meat and drink, *e* health and sickness, *f* riches and poverty, yea, and all things *g* come, not by chance, but by his fatherly hand.

c Jer. 5. 24. *d* Acts 14. 17. *e* John 9. 3. *f* Prov. 22. 2. Job 1. 21. *g* Mat. 10. 29 30. Eph. 1. 11.

Q. 28. What advantage is it to us to know that God has created, and by his providence doth still uphold all things?

A. That we may be patient in adversity; *h* thankful *i* in prosperity; and that in all things, which may hereafter befal us, we place our firm *j* trust in our faithful God and Father, that nothing shall *k* separate us from his love: since all creatures are so in his hand, that without his will they *l* cannot so much as move.

h Rom. 5. 3. Psa. 39. 10. *i* Deut. 8. 10. 1 Thes. 5. 18. *j* Rom. 5. 3, 4, 5, 6. *k* Rom. 8. 38, 39. *l* Job 1. 12. and 2. 6. Mat. 8. 31. Isa. 10. 15.

XI. LORD'S DAY.

OF GOD THE SON.

Q. 29. Why is the Son of God called Jesus, that is a Saviour?

A. Because he saveth us, and delivereth us from our *a* sins; and likewise, because we ought not to seek, neither can find *b* salvation in any other.

a Mat. 1. 21. *b* Acts 4. 12.

Q. 30. Do such then believe in Jesus the only Saviour, who seek their salvation and happiness of saints, of themselves, or any where else?

A. They do not; for though they boast of him in words, yet in deeds they deny *c* Jesus the only deliverer and Saviour; for one of these two things must be true, that either Jesus is not a complete Saviour; or that they, who by a true faith receive this Saviour, must find all things in him *d* necessary to their salvation.

c 1 Cor. 1. 13, 31. Gal. 5. 4. *d* Col. 2. 20. Isa. 9. 6, 7. Col. 1. 19, 20.

XII. LORD'S DAY.

Q. 31. Why is he called Christ, that is anointed?

A. Because he is ordained of God the Father, and *a* anointed with the Holy Ghost, to be our *b* chief Prophet and teacher; who has fully revealed to us the secret council and will of God concerning our redemption: and to be our only High Priest, *c* who by the one sacrifice of his body, has redeemed us, and makes continual *d* intercession with the Father for us; and also to be our eternal King, *e* who governs us by his word and spirit; and who defends and *f* preserves us in (the enjoyment of) that salvation, he has purchased for us.

a Heb. 1. 9. *b* Deut. 18. 18. Acts 3. 22. John 1. 18. and 15. 15. Mat. 11. 27. *c* Psa. 110. 4. Heb. 7. 21. and 10. 11. *d* Rom. 8. 34. *e* Psa. 2. 6. Luke I. 33. *f* Mat. 28. 18. John 10. 28.

Q. 32. But why art thou called a christian?

A. Because I am a member of Christ *g* by faith, and thus am partaker *h* of his anointing; that so I may *i* confess his name, and present myself a living *j* sacrifice of thankfulness to him: and also that with a free and good conscience I may fight against sin and *k* satan, in this life: and afterwards *l* reign with him eternally, over all creatures.

g 1 Cor. 6. 15. *h* I John 2 27. Joel 2. 28. *i* Mat. 10. 32. *j* Rom. 12. 1. Apo. 1. 6. *k* Eph. 6. 11, 12. I Tim. 1 18, 19. *l* 2 Tim. 2. 12.

XIII. LORD'S DAY.

Q. 33. Why is Christ called the only begotten Son of God, since we are also the children of God?

A. Because Christ alone is the eternal and natural Son of *a* God; but we are children *b* adopted of God, by grace, for his sake.

a John I. 1. Heb. I. 2. *b* Rom. 8. 15, 16, 17. Eph. I. 5, 6.

Q. 31. Wherefore callest thou him our Lord?

A. Because he hath redeemed us, both soul and body, from all our sins, not with gold or silver, *c* but with his precious blood, and hath delivered us from all the power of the devil; and thus hath made us his own property.

c I Pet I. 18, 19, I Cor. 6. 20.

XIV. LORD'S DAY.

Q. 35. What is the meaning of these words—"He was conceived by the Holy Ghost, born of the Virgin Mary?"

A. That God's eternal Son, who *a* is, and continueth true and eternal *b* God, took upon him the very nature of man, of the flesh and *c* blood of the Virgin Mary, by the operation of the Holy Ghost ;*d* that he might also be the true seed of David, *e* like unto his brethren in all things, *f* sin excepted.

a John I. I. Col. I. 15. Psa. 2. 7. *b* Rom. 9. 5. I John 5. 20. *c* John I. 14. Gal. 4. 4. *d* Mat. I. 18. Luke I. 35. *e* Psa. 132. 11. Acts 2. 30. Rom. I. 3. *f* Phil. 2. 7. Heb. 4. 15.

Q. 36. What profit dost thou receive by Christ's holy conception and nativity?

A. That he is our *g* mediator; and with his innocence and perfect holiness, covers in the sight of *h* God, my sins, wherein I was conceived and brought forth!

g Heb. 2. 16, 17. *h* Psa. 32. I. I Cor. I. 30. Rom. 8. 34.

XV. LORD'S DAY.

Q. 37. What dost thou understand by the words, "He suffered?"

A. That he, all the time that he lived on earth, but especially at the end of his life,*a* sustained in body and soul, the wrath of God against the sins of all mankind: that so by his passion, as the only *b* propitiatory sacrifice, he might redeem our body and soul from everlasting damnation, and obtain for us the favour of God, righteousness and eternal life.

a I Pet. 2. 24. Isa. 53. 12. *b* I John 2. 2. Rom 3. 25.

Q. 38. Why did he suffer under Pontius Pilate, as his judge?

A. That he, being innocent, and yet condemned *c* by a temporal judge, might thereby free us from the severe judgment of God to which we were exposed.*d*

c Luke 23. 14. John 19. 4. Psa. 69. 4. *d* Gal. 3. 13, 14.

Q. 39. Is there any thing more in his being crucified, than if he had died some other death?

A. Yes [there is]; for thereby I am assured, that he took on him the curse which lay upon me; for the death of the cross was *e* accursed of God.

e Deut. 21. 23. Gal. 3. 13.

XVI. LORD'S DAY.

Q. 40. Why was it necessary for Christ to humble himself even unto death?

A. Because with respect to the justice and truth of God, satisfaction for our sins could be made *a* no otherwise, than by the death of the Son *b* of God.

a Gen. 2. 17. *b* Heb. 2. 9, 10. Phil. 2. 8.

Q. 41. Why was he also "buried?"

A. Thereby to prove that he *c* was really dead.

c Acts 13. 29. Mark 15. 43—46.

Q. 42. Since then Christ died for us, why must we also die?

A. Our death is not a satisfaction for our sins, but only an abolishing of sin, and a passage into *d* eternal life.

d John 5. 24. Phil. 1. 23.

Q. 43. What further benefit do we receive from the sacrifice and death of Christ on the cross?

A. That by virtue thereof, our old man is crucified, dead, and *e* buried with him; that so the corrupt inclinations of the flesh may no more *f* reign in us; but that we may *g* offer ourselves unto him a sacrifice of thanksgiving.

e Rom. 6. 6, 7, &c. *f* Rom. 6. 12. *g* Rom. 12. 1.

Q. 44. Why is there added, "he descended into hell?"

A. That in my greatest temptations, I may be assured, and wholly comfort myself in this, that my Lord Jesus Christ, by his inexpressible anguish, pains, terrors, and hellish agonies, in which he was plunged during all his sufferings, but especially on the cross, hath *h* delivered me from the anguish and torments of hell.

h Isa. 53. 10. Mat. 27. 46.

XVII. LORD'S DAY.

Q. 45. What doth the resurrection of Christ profit us?

A. First; by his resurrection he hath overcome death, that he might *a* make us partakers of that righteousness which he had purchased for us by his death; secondly, we are also by his power *b* raised up to a new life; and lastly, the resurrection of Christ is a *c* sure pledge of our blessed resurrection.

a 1 Cor. 15. 16. *b* Rom. 6. 4. Col. 3. 1, &c. *c* 1 Cor. 15. Rom. 8. 11.

XVIII. LORD'S DAY.

Q. 46. How dost thou understand these words, "he ascended into heaven?"

A. That Christ, in sight of his disciples, was *a* taken up from earth into heaven; and that he continues *b* there for our interest, until he come again to judge the quick and the dead.

a Acts I. 9. Mark 16. 19. *b* Heb. 4. 14. Rom. 8. 34. Eph. 4. 10.

Q. 47. Is not Christ then with us even to the end of the world, as he hath promised?

A. Christ is very man and very God: with respect to his *c* human nature, he is no more on earth; but with respect to his Godhead, majesty, grace and spirit, he is at no time absent from us.

c Acts 3. 21. John 3. 13. John 16. 28. Mat. 28. 20.

Q. 48. But if his human nature is not present, wherever his Godhead is, are not then these two natures in Christ separated from one another?

A. Not at all; for since the Godhead is incomprehensible and *d* omnipresent, it must necessarily follow that *e* the same is not limited with the human nature he assumed, and yet remains personally united to it.

d Acts 7. 49. Mat. 24. 30. *e* Mat. 28. 20. John 16. 28 and 17. 11. John 3. 13.

Q. 49. Of what advantage to us is Christ's ascension into heaven?

A. First, that he is our *g* advocate in the presence of his Father in heaven: secondly, that we have our flesh in heaven as a sure pledge that he, as the head, will also *h* take up to himself, us, his members: thirdly, that he *i* sends us his Spirit as an earnest, by whose power we "seek the things which are above, where Christ sitteth on the right hand of God, *j* and not things on earth."

g Heb. 9. 24. 1 John 2. 2. Rom. 8. 34. *h* John 14. 2. Eph. 2. 6. *i* John 14. 16. 2 Cor. 1. 22. 2 Cor. 5. 5. *j* Col. 3. 1. Phil. 3. 20.

XIX. LORD'S DAY.

Q. 50. Why is it added, "and sitteth at the right hand of God?"

A. Because Christ is ascended into heaven for this end

that he might there *a* appear as head of his church, by whom the Father *b* governs all things.

a Eph. I. 20, 21, 22. Col. I. 18. *b* Mat. 28. 18. John 5. 22.

Q. 51. What profit is this glory of Christ, our head, unto us?

A. First, that by his holy spirit he *c* poureth out heavenly graces upon us his members: and then that by his power he defends *d* and preserves us against all enemies.

c Eph. 4. 8. *d* Psa. 2. 9. John 10. 28.

Q. 52. What comfort is it to thee that "Christ shall come again to judge the quick and the dead?"

A. That in all my sorrows and persecutions, with uplifted head *e* I look for the very same person, who before offered himself for my sake, to the tribunal of God, and hath removed all curse from me, to come as judge from heaven: who shall cast all his *f* and my enemies into everlasting condemnation, but shall translate *g* me with all his chosen ones to himself, into heavenly joys and glory.

e Luke 21. 28. Rom. 8. 23, 24. I Thes. 4. 16. *f* 2 Thes. 1. 6, 7, 8, 9. Mat. 25. 41. *g* Mat. 25. 34.

XX. LORD'S DAY.

OF GOD THE HOLY GHOST.

Q. 53. What dost thou believe concerning the Holy Ghost?

A. First, that he is true and co-eternal God with the Father and the *a* Son: secondly, that he is also given *b* me, to *c* make me by a true faith, partaker of Christ and all his benefits, that he may *d* comfort me and *e* abide with me for ever.

a Gen. 1. 2. Isa. 48. 16. 1 Cor. 3. 16. *b* Mat. 28. 19. 2 Cor. 1. 22. *c* Gal. 3. 14. 1 Pet. 1. 2. *d* Acts 9. 31. *e* John 14. 16. 1 Pet. 4. 14.

XXI. LORD'S DAY.

Q. 54. What believest thou concerning the "Holy Catholic Church" of Christ?

A. That the Son of God *a* from the *b* beginning to the

a John 10. 11. *b* Gen. 26. 4.

end of the world, gathers, *c* defends, and *d* preserves to himself by his *e* spirit and word, out of the *f* whole human race, a *g* church chosen to everlasting life, agreeing in true faith; and that I am and for ever shall remain, a *h* living member thereof.

c Rom. 9. 24. Eph. I. 10. *d* John 10. 16. *e* Isa. 59. 21. *f* Deut. 10. 14, 15. *g* Acts 13. 48. *h* I Cor. I. 8, 9. Rom. 8. 35, &c.

Q. 55. What do you understand by "the communion of saints?"

A. First, that all and every one, who believes, being members of Christ, are in common, *i* partakers of him, and of all his riches and gifts: secondly, that every one must know it to be his duty, readily and *j* cheerfully to employ his gifts, for the advantage and salvation of other members.

i John I. 3, 4. Rom. 8. 32. I Cor. 12. 13. *j* I Cor. 13. 5. Phil. 2. 4, 5, 6.

Q. 56. What believest thou concerning "the forgiveness of sins?"

A. That God, for the sake of *k* Christ's satisfaction, will no more *l* remember my sins, neither my corrupt nature, against which I have to struggle all my life long; but will graciously impute to me the righteousnes of Christ, that I may never be *m* condemned before the tribunal of God.

k I John 2. 2. 2 Cor. 5. 19, 21. *l* Jer. 31. 34. Psa. 103 3, 4, 10, 11. Rom. 8. 1, 2, 3. *m* John 3. 18.

XXII. LORD'S DAY.

Q. 57. What comfort doth the "resurrection of the body" afford thee?

A. That not only my soul after this life shall be immediately taken *a* up to Christ its head; but also, that this my body, being raised by the power of Christ, shall be reunited with my soul, and *b* made like unto the glorious body of Christ.

a Luke 23. 43. Phil. I 23. *b* I Cor. 15. 53. Job 19. 25, 26.

Q. 58. What comfort takest thou from the article of "life everlasting?"

A. That *c* since I now feel in my heart the beginning of eternal joy, after this life *d* I shall inherit perfect salvation, which *e* "eye hath not seen, nor ear heard, neither hath it entered into the heart of man" to conceive! and that, to praise God therein for ever.

c 2 Cor. 5. 2, 3, 6. Rom. 14. 17. *d* Psa. 16. 11. *e* 1 Cor. 2. 9.

XXIII. LORD'S DAY.

Q. 59. But what doth it profit thee now that thou believest all this?

A. That I am righteous in Christ, before God, and an heir of eternal life. *a*

a Rom. 5. 1. Rom. 1. 17. John 3. 36.

Q. 60. How art thou righteous before God?

A. Only *b* by a true faith in Jesus Christ; so that, though my conscience accuse me, that I have grossly transgressed all the commands of God, and *c* kept none of them, and am still *d* inclined to all evil; notwithstanding, God, without any *e* merit of mine, but only of mere *f* grace, grants *g* and *h* imputes to me, the perfect *i* satisfaction, righteousness and holiness of Christ; even so, as if I never had had, nor committed any sin: yea, as if I had fully *j* accomplished all that obedience which Christ hath accomplished for me; *k* inasmuch as I embrace such benefit with a believing heart.

b Rom. 3. 22, &c. Gal. 2. 16. Eph. 2. 8, 9. *c* Rom. 3. 9, &c. *d* Rom. 7. 23. *e* Rom. 3. 24. *f* Tit. 3. 5. Eph. 2. 8, 9. *g* Rom. 4. 4, 5. 2 Cor. 5. 19. *h* 1 John 2. 1. *i* Rom. 3. 24, 25. *j* 2 Cor. 5. 21. *k* Rom. 3. 28. John 3. 18.

Q. 61. Why sayest thou, that thou art righteous by faith only?

A. Not that I am acceptable to God, on account of the *l* worthiness of my faith; but because only the satisfaction, righteousness, and holiness of Christ, is my righteousness before *m* God; and that I cannot receive *n* and apply the same to myself any other way than by faith only.

l Psa. 16. 2. Eph. 2. 8, 9. *m* 1 Cor. 1. 30. 1 Cor. 2. 2. *n* 1 John 5. 10.

XXIV. LORD'S DAY.

Q. 62. But why cannot our good works be the whole, or part of our righteousness before God?

A. Because, that the righteousness, which can be approved of before the tribunal of God, must be absolutely perfect, and in all respects *a* conformable to the divine law: and also, that our best works in this life are all imperfect and *b* defiled with sin.

a Gal. 3. 10. Deut. 27. 26. *b* Isa. 64. 6.

Q. 63. What! do not our good works merit, which yet God will reward in this and in a future life?

A. This reward is not of merit, but of grace. *c*

c Luke 17. 10.

Q. 64. But doth not this doctrine make men careless and profane?

A. By no means: for it is impossible that those, who are implanted into Christ by a true faith, should not bring forth fruits of *d* thankfulness.

d Mat. 7. 17, 18. John 15. 5.

XXV. LORD'S DAY.

OF THE SACRAMENTS.

Q. 65. Since then we are made partakers of Christ and all his benefits by faith only, whence doth this faith proceed?

A. From the Holy Ghost, who works *a* faith in our hearts by the preaching of the gospel, and *b* confirms it by the use of the sacraments.

a Eph. 2. 8. and 6. 23. Phil. 1. 29. *b* Mat. 28. 19. Rom. 4. 11.

Q. 66. What are the sacraments?

A. The sacraments are holy visible signs and seals, appointed of God for this end, that by the use thereof, he may the more fully declare and seal to us the promise of the gospel, viz. that he grants us freely the remission of sin, and *c* life eternal, for the sake of that one sacrifice of Christ, accomplished on the cross.

c Gen. 17. 11. Rom. 4. 11. Ex. 12. Lev. 6. 25. Acts 22. 16. and 2. 38. Mat. 26. 28.

Q. 67. Are both word and sacraments, then, ordained and appointed for this end, that they may direct our faith to the sacrifice of Jesus Christ on the cross, as the only ground of our salvation?

A. Yes, indeed: for the Holy Ghost teaches us in the gospel, and assures us by the sacraments, *d* that the whole of our salvation depends upon that one sacrifice of Christ which he offered for us on the cross.

d Rom. 6. 3. Gal. 3. 27.

Q. 68. How many sacraments has Christ instituted in the new covenant, or testament?

A. *e* Two: namely, holy baptism and the holy supper.

e 1 Cor. 10. 2, 3, 4.

XXVI. LORD'S DAY.

OF HOLY BAPTISM.

Q. 69. How art thou admonished and assured by holy baptism, that the one sacrifice of Christ upon the cross is of real advantage to thee?

A. Thus: That Christ appointed *a* this external washing with water, adding thereto this *b* promise, that I am as certainly washed by his blood and spirit from all the pollution of my soul; that is, from all my sins, as I am *c* washed externally with water, by which the filthiness of the body is commonly washed away.

a Mat. 28. 19. Acts 2. 38. *b* Mark 16. 16. Mat. 3. 11. Rom. 6. 3. *c* Mark 1. 4. Luke 3. 3.

Q. 70. What is it to be washed with the blood and spirit of Christ?

A. It is to receive of God the remission of sins, freely, for the sake of Christ's blood, which he *d* shed for us by his sacrifice upon the cross: and also to be renewed by the Holy Ghost, and sanctified to be members of Christ; that so we may more and more die unto sin, and *e* lead holy and unblamable lives.

d Heb. 12. 24. 1 Pet. 1. 2. Apo. 1. 5. *e* John 1. 33. Rom. 6. 4. Col. 2. 11.

Q. 71. Where has Christ promised us, that he will as certainly wash us by his blood and spirit, as we are washed with the water of baptism?

A. In the institution of baptism, which is thus expressed, "*f* go ye therefore, and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost *g*," "he that believeth, and is baptised, shall be saved; but he that believeth not, shall be damned." This promise is also repeated, where the scripture calls baptism "the *h* washing of regeneration, and the washing *i* away of sins.

f Mat. 23. 19. *g* Mark 16. 16. *h* Tit. 3. 5. *i* Acts 22. 16.

XXVII. LORD'S DAY.

Q. 72. Is then the external baptism with water, the washing away of sin itself?

A. Not at all: for the *a* blood of Jesus Christ only, and the Holy Ghost cleanse us from all *b* sin.

a Mat. 3. 11. 1 Pet. 3. 21. *b* 1 John 1. 7. 1 Cor. 6. 11.

Q. 73. Why then doth the Holy Ghost call baptism "the washing of regeneration," and "the washing away of sins?"

A. God speaks thus not without great cause, to wit, not only thereby to teach us, that as the filth of the body is purged away by water, so our sins are *c* removed by the blood and spirit of Jesus Christ; but especially, that by *d* this divine pledge and sign he may assure us, that we are spiritually cleansed from our sins as really, as we are externally washed with water.

c Rev. 1. 5. 1 Cor. 6. 11. *d* Mark 16. 16. Gal. 3. 27.

Q. 74. Are infants also to be baptised?

A. Yes: for since they, as well as the adult, are included in the *e* covenant and *f* church of God; and since *g* redemption from sin by the blood of Christ, and the *h* Holy Ghost, the author of faith, is promised to them no less than to the adult; they must therefore by baptism, as a sign of the covenant, be also admitted into the christian church; and be distinguished *i* from the children of infidels, as was done in the old covenant or testament by *j* circumcision, instead of which, *k* baptism is instituted in the new covenant.

e Gen. 17. 7. Acts 2. 39. *f* 1 Cor. 7. 14. Joel 2. 16. *g* Mat. 19. 14. *h* Luke 1. 14, 15. Psa. 22. 10. Acts 2. 39. *i* Acts 10. 47. 1 Cor. 12. 13. and 7. 14. *j* Gen. 17. 14. *k* Col. 2. 11, 12, 13.

XXVIII. LORD'S DAY.

OF THE HOLY SUPPER OF OUR LORD JESUS CHRIST.

Q. 75. How art thou admonished and assured in the Lord's supper, that thou art a partaker of that one sacrifice of Christ, accomplished on the cross, and of all his benefits?

A. Thus: That Christ has commanded me and all believers, to eat of this broken bread, and to drink of this cup, in remembrance of him; *a* adding these promises: first, that his body was offered and broken on the cross for me, and his blood shed for me, as certainly as I see with my eyes, the bread of the Lord broken for me, and the cup communicated to me: and further, that he feeds and nourishes my soul to everlasting life, with his crucified body and shed blood, as assuredly as I receive from the hands of the minister, and

a Mat. 26. 26, 27, 28. Mark 14. 22, 23, 24. Luke 22. 19, 20. 1 Cor. 10. 16, 17. and 11. 23, 24, 25.

taste with my mouth the bread and cup of the Lord, as certain signs of the body and blood of Christ.

Q. 76. What is it then to eat the crucified body, and drink the shed blood of Christ?

A. It is not only to embrace with a believing heart all the sufferings and death of Christ, and thereby to *b* obtain the pardon of sin, and life eternal; but also, besides that, to become more and more *c* united to his sacred body, by the Holy Ghost, who dwells both in Christ and in us; *d* so that we, though Christ is in heaven and we on earth, are notwithstanding "Flesh of his flesh, and bone of *e* his bone;" and that we live, *f* and are governed for ever by one spirit, as members of the same body are by one soul.

b John 6. 35, 40, 47, 48, 50, 51, 53, 54. *c* John 6. 55, 56. *d* Acts 3. 21. and 1. 9, 10, 11. 1 Cor. 11. 26. *e* Eph. 5. 29, 30, 31, 32. 1 Cor. 6. 15, 17, 19. 1 John 3. 24. *f* John 6. 56, 57, 58. Eph. 4. 15. 16.

Q. 77. Where has Christ promised that he will as certainly feed and nourish believers with his body and blood, as they eat of this broken bread, and drink of this cup?

A. In the institution of the supper, which is thus expressed; *g* "The Lord Jesus, in the same night in which he was betrayed, took bread, and when he had given thanks, he brake it, and said, eat; this is my body, which is broken for you; this do in remembrance of me: after the same manner he also took the cup, when he had supped, saying, this *h* cup is the new testament in my blood; *i* this do ye, as often as ye drink it, in remembrance of me. For, as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come."

This promise is repeated by the holy apostle Paul, where he says, *j* "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? for we, being many, are one bread and one body; because we are all partakers of that one bread."

g 1 Cor. 11. 23. Mat. 26. 26. Mark 14. 22. Luke 22. 19. *h* Ex. 24. 8. Heb. 9. 20. *i* Ex. 13. 9. 1 Cor. 11. 26. *j* 1 Cor. 10. 16, 17.

XXIX. LORD'S DAY.

Q. 78. Do then the bread and wine become the very body and blood of Christ?

A. Not at all: *a* but as the water in baptism is not changed into the blood of Christ, neither is the washing away of sin itself, being only the sign and confirmation thereof appointed of God; so the bread in the Lord's supper is not changed into the very *b* body of Christ; though agreeably to the *c* nature and properties of sacraments, it is called the body of Christ Jesus.

a 1 Cor. 10. 1, 2, 3, 4. 1 Pet. 3. 21. John 6. 35, 62, 63. *b* 1 Cor. 10. 16, &c. and 11. 20, &c. *c* Gen. 17. 10, 11, 14. Ex. 12. 26, 27, 43, 48. Acts 7. 8. Mat. 26. 26. Mark 14. 24.

Q. 79. Why then doth Christ call the bread his body, and the cup his blood, or the new covenant in his blood; and Paul the "Communion of the body and blood of Christ?"

A. Christ speaks thus, not without great reason, namely, not only thereby to teach us, that as bread and wine support this temporal life, so his crucified body and shed blood are the true meat and drink, whereby our souls are *d* fed to eternal life; but more especially by these visible signs and pledges to assure us, that we are as really partakers of his true body and blood (by the operation of the Holy Ghost) as we *e* receive by the mouths of our bodies these holy signs in remembrance of him; and that all his sufferings *f* and obedience are as certainly ours, as if we had in our own persons suffered and made satisfaction for our sins to God.

d John 6. 51, 55, 56. *e* 1 Cor. 10. 16, 17. and 11. 26, 27, 28. Eph. 5. 30. *f* Rom. 5. 9, 18, 19. and 8. 4.

XXX. LORD'S DAY.

Q. 80. What difference is there between the Lord's supper and the Popish mass?

A. The Lord's supper testifies to us, that we have a full pardon of all sin *a* by the only sacrifice of Jesus Christ, which he himself has once accomplished on the cross; and, that we by the Holy Ghost are ingrafted *b* into Christ, who, according to his human nature is now not on earth, but in *c* heaven, at the right hand of God his Father, and will there

a Heb. 7. 27. and 9. 12, 26. Mat. 26. 28. Luke 22. 19, 20. 2 Cor. 5. 21. *b* 1 Cor. 6. 17. and 12. 13. *c* Heb. 1. 3. and 8. 1, &c.

d be worshipped by us :—but the mass teacheth, that the living and dead have not the pardon of sins through the sufferings of Christ, unless Christ is also daily offered for them by the priests; and further, that Christ is bodily under the form of bread and wine, and therefore is to be *e* worshipped in them; so that the mass, at bottom, is nothing else than a *f* denial of the one sacrifice and sufferings of Jesus Christ, and an accursed idolatry.

d John 4. 21, 22, 23. Col. 3. 1. Phil. 3. 20. Luke 24. 52, 53. Acts 7. 55. *e* In canone Missæ and de consecra. distinct. 2 Concil. Trid. Sess. 13. 15. *f* Isa. 1. 11, 14. Mat. 15. 9. Col. 2. 22, 23. Jer. 2. 13.

Q. 81. For whom is the Lord's supper instituted?

A. For those who are truly sorrowful *g* for their sins, and yet trust that these are forgiven them for the sake of Christ; and that their remaining infirmities *h* are covered by his passion and death; and who also earnestly *i* desire to have their faith more and more strengthened, and their lives more holy; but hypocrites, and such as turn not to God with sincere hearts, eat and *j* drink judgment to themselves.

g Mat. 5. 3, 6. Luke 7. 37, 38. and 15. 18, 19. *h* Psa. 103. 3. *i* Psa. 116. 12, 13, 14. 1 Pet. 2. 11, 12. *j* 1 Cor. 10. 20, &c. and 11. 28, &c. Tit. 1. 16. Psa. 50. 15, 16.

Q. 82. Are they also to be admitted to this supper, who, by confession and life, declare themselves infidels and ungodly?

A. No; for by this, the covenant of God would be profaned, and his wrath *k* kindled against the whole congregation: therefore it is the duty of the christian church, according to the appointment of *l* Christ and his apostles, to exclude such persons, by the keys of the kingdom of heaven, till they show amendment of life.

k 1 Cor. 10. 21. and 11. 30, 31. Isa. 1. 11, 13, Jer. 7. 21. Psa. 50. 16, 22. *l* Mat. 18. 17, 18.

XXXI. LORD'S DAY.

Q. 83. What are *a* the keys of the kingdom of heaven?

A. The preaching *b* of the holy gospel, and christian discipline, *c* or excommunication out of the christian church: by these two, the kingdom of heaven is opened to believers, and shut against unbelievers.

a Mat. 16. 19. *b* John 20. 23. *c* Mat. 18. 15—18

Q. 84. How is the kingdom of heaven opened and shut by the preaching of the holy gospel.

A. Thus: when according to the command of *d* Christ, it is declared and publicly testified to all and every believer, that, whenever they *e* receive the promise of the gospel by a true faith, all their sins are really forgiven them of God, for the sake of Christ's merits; and on the contrary, when it is declared and testified to all unbelievers, and such as do not sincerely repent, that they stand exposed to the wrath of God, and eternal *f* condemnation, so long as they are *g* unconverted:——according to which testimony of the gospel, God will judge them, both in this, and the life to come.

d Mat. 28. 19. *e* John 3. 18, 36. Mark 16. 16. *f* 2 Thes. 1. 7, 8, 9. *g* John 20. 21, 22, 33. Mat. 16. 19. Rom. 2. 2, 13—17.

Q. 85. How is the kingdom of heaven shut and opened by christian discipline?

A. Thus: when according *h* to the command of Christ, those, who under the name of christians, maintain doctrines, or practices *i* inconsistent therewith, and will not, after having been often brotherly admonished, renounce their errors and wicked course of life, are complained of to the church, *j* or to those, who are thereunto *k* appointed by the church; and if they despise their admonition, *l* are by them forbid the use of the sacraments; whereby they are excluded from the christian church, and by God himself from the kingdom of Christ; and when they promise and show real amendment, are again *m* received as members of Christ and his church.

h Mat. 18. 15. *i* 1 Cor. 5. 12. *j* Mat. 18. 15—18. *k* Rom. 12. 7, 8, 9. 1 Cor. 12. 28. 1 Tim. 5. 17. 2 Thes. 3. 14. *l* Mat. 18. 17. 1 Cor. 5. 3, 4, 5. *m* 2 Cor. 2. 6, 7, 8, 10, 11. Luke 15. 18.

XXXII. LORD'S DAY.

THE THIRD PART.

OF THANKFULNESS.

Q. 86. Since then we are delivered from our misery, merely of grace, through Christ, without any merit of ours, why must we still do good works?

A. Because Christ, having redeemed and delivered us by his blood, also renews us by his holy spirit, after his own image; that so we may testify, by the whole of our con-

duct, our gratitude *a* to God for his blessings, and that he may be *b* praised by us: also, that every one may be *c* assured in himself of his faith, by the fruits thereof; and that, by our godly conversation, others may be *d* gained to Christ.

a 1 Cor. 6. 19, 20. Rom. 6. 13. and 12. 1, 2. 1 Pet. 2. 5. 9, 10. *b* Mat. 5. 16. 1 Pet. 2. 12. *c* 2 Pet. 1. 10. Gal. 5. 6, 24. *d* 1 Pet. 3. 1, 2. Mat. 5. 16. Rom. 14. 19.

Q. 87. Cannot they then be saved, who, continuing in their wicked and ungrateful lives, are not converted to God?

A. By no means: for the holy scripture declares *e* that no unchaste person, idolater, adulterer, thief, covetous man, drunkard, slanderer, robber, or any such like, shall inherit the kingdom of God.

e 1 Cor. 6. 9, 10. Eph. 5. 5, 6. 1 John 3, 14, 15. Gal. 5. 21.

XXXIII. LORD'S DAY.

Q. 88. Of how many parts doth the true conversion of man consist?

A. Of two parts; of *a* the mortification of the old, and of the quickening of the new man.

a Rom. 6. 4, 5, 6. Eph. 4. 22, 23. Col. 3. 5. 1 Cor. 5. 7.

Q. 89. What is the mortification of the old man?

A. It is a *b* sincere sorrow of heart, that we have provoked God by our sins; and more and more to hate and flee from them.

b Psa. 51. 3, 8, 17. Luke 15. 18. Rom. 8. 13. Joel 1. 12. 13.

Q. 90. What is the quickening of the new man?

A. It is a sincere joy of heart in God, through Christ, *c* and with love and *d* delight to live according to the will of God in all good works.

c Rom. 5. 1, 2. and 14. 17. Isa. 57. 15. *d* Rom. 6. 10. 11. 1 Pet. 4. 2. Gal. 2. 20.

Q. 91. But what are good works?

A. Only those which proceed from a true *e* faith, are performed according to the *f* law of God, and to his *g* glory; and not such as are *h* founded on our imaginations, or the institutions of men.

e Rom. 14. 23. *f* 1 Sam. 15. 22. Eph. 2. 2. 10. *g* 1 Cor. 10. 31. *h* Deut. 12. 32. Ezek. 20. 18. Mat. 15. 9.

XXXIV. LORD'S DAY.

Q. 92. What is the law of God?

A. God spake all these words, *Exod.* xx. *Deut.* v. saying, I am the Lord thy God, which hath brought thee out of the land of Egypt, out of the house of bondage.

I. Com. *Thou shalt have no other gods before me.*

II. *Thou shalt not make unto thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down thyself to them, nor serve them: for I, the Lord thy God, am a jealous God, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me, and showing mercy unto thousands of them that love me, and keep my commandments.*

III. *Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless, that taketh his name in vain.*

IV. *Remember the sabbath day, to keep it holy: six days shalt thou labour and do all thy work; but the seventh day is the sabbath of the Lord thy God: in it thou shalt do no manner of work, thou, nor thy son, nor thy daughter, thy man servant, nor thy maid servant, nor thy cattle, nor thy stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it.*

V. *Honour thy father and thy mother, that thy days may may be long upon the land, which the Lord thy God giveth thee.*

VI. *Thou shalt not kill.*

VII. *Thou shalt not commit adultery.*

VIII. *Thou shalt not steal.*

IX. *Thou shalt not bear false witness against thy neighbour.*

X. *Thou shalt not covet thy neighbour's house; thou shalt not covet thy neighbour's wife, nor his man servant, nor his maid servant, nor his ox, nor his ass, nor any thing that is thy neighbour's.*

Q. 93. How are these ten commands divided?

A. Into two *a* tables: the *b* first of which teaches us, how we must behave towards God; the second, what duties we owe to our neighbour.

a Ex. 34. 28, 29. *b* Deut. 4. 13. and 10. 3, 4.

Q. 94. What doth God enjoin in the first command?

A. That I, as sincerely as I desire the salvation of my own soul, avoid and flee from all idolatry, *c* sorcery, *d* sooth-saying, superstition, *e* invocation of saints, or any other creatures; and learn *f* rightly to know the only true God: *g* trust in him alone, with humility *h* and patience *i* submit to him; *j* expect all good things from him only; *k* love, *l* fear, and *m* glorify him with my whole heart: so that I renounce *n* and forsake all creatures, rather than *o* commit even the least thing contrary to his will.

c 1 Cor. 6. 9, 10. and 10. 7, 14. *d* Lev. 18. 21. Deut. 13. 10, 11, 12. *e* Mat. 4. 10. Rev. 19. 10. *f* John 17. 3. *g* Jer. 17. 5, 7. *h* Heb. 10. 36. Col. 1. 11. Rom. 5. 3, 4. Phil. 2. 14. *i* 1 Pet. 5. 5, 6. *j* Psa. 104. 27. Isa. 45. 7. James 1. 17. *k* Deut. 6. 5. Mat. 22. 37. *l* Deut. 6. 5. Mat. 10. 23. *m* Mat. 4. 10. *n* Mat. 5. 29, 30. Acts 5. 29. Mat. 10. 37. *o* Mat. 5. 19.

Q. 95. What is idolatry?

A. Idolatry is, instead of, or besides that one true God, who has manifested himself in his word, to contrive, or have any other object, in which men place their trust. *p*

p 2 Chron. 16. 12. Phil. 3. 18, 19. Gal. 4. 8. Eph. 2. 12.

XXXV. LORD'S DAY.

Q. 96. What doth God require in the second command?

A. That we in no wise *a* represent God by images, nor worship *b* him in any other way than he has commanded in his word.

a Deut. 4. 15. Isa. 40. 18. Rom. 1. 23, &c. Acts 17. 29. *b* 1 Sam. 15. 23. Deut. 12. 30.

Q. 97. Are images then not at all to be made?

A. God neither can, nor *c* may be represented by any means: but as to creatures; though they may be represented, yet God forbids to make, or have any resemblance of them, either in order to worship them, *d* or to serve God by them.

c Deut. 4. 15, 16. Isa. 46. 5. Rom. 1. 23. *d* Ex. 23. 24. and 34. 13, 14. Numb. 33. 52. Deut. 7. 5.

Q. 98. But may not images be tolerated in the churches, as books to the laity?

A. No: for we must not pretend to be wiser than God,

who will have his people *e* taught, not by dumb images, *f* but by the lively preaching of his word.

e 2 Tim. 3. 16. 2 Pet. 1. 19. *f* Jer. 10. 1, &c. Hab. 2. 18, 19.

XXXVI. LORD'S DAY.

Q. 99. What is required in the third command?

A. That we, not only by cursing or *a* perjury, but also by *b* rash swearing, must not profane or abuse the name of God; nor by silence or connivance be partakers of these horrible sins in others: and, briefly, that we use the holy name of *c* God no otherwise than with fear and reverence; so that he may be rightly *d* confessed and *e* worshipped by us, and be glorified in all our *f* words and works.

a Lev. 24. 11. and 19. 12. Mat. 5. 37. Lev. 5. 4. *b* Isa. 45. 23, 24. *c* Mat. 10. 32. *d* 1 Tim. 2. 8. *e* 1 Cor. 3. 16, 17.

Q. 100. Is then the profaning of God's name, by swearing and cursing, so heinous a sin, that his wrath is kindled against those who do not endeavour, as much as in them lies, to prevent and forbid such cursing and swearing?

A. It undoubtedly is: *g* for there is no sin greater, or more provoking to God, than the profaning of his name; and therefore he has commanded this *h* sin to be punished with death.

g Lev. 5. 1. *h* Lev. 24. 15.

XXXVII. LORD'S DAY.

Q. 101. May we then swear religiously by the name of God?

A. Yes: either when the magistrates demand it of the subjects; or when necessity requires us thereby to confirm *a* fidelity and truth to the glory of God, and the safety of our neighbour: for such an oath is *b* founded on God's word, and therefore was justly *c* used by the saints, both in the old and new testament.

a Ex. 22. 11. Neh. 13. 25. *b* Deut. 6. 13. Heb. 6. 16. *c* Gen. 21. 24. Jos. 9. 15, 19. 1 Sam. 24. 22. 2 Cor. 1. 23. Rom. 1. 9.

Q. 102. May we also swear by saints or any other creatures?

A. No: for a lawful oath is calling upon God, as the only one who knows the heart; that he will bear witness to the truth, and punish me, if I swear *d* falsely; which honour is *e* due to no creature.

d 2 Cor. 1. 23. *e* Mat. 5. 34, 35.

XXXVIII. LORD'S DAY.

Q. 103. What doth God require in the fourth command?

A. First; that the ministry of the gospel, and the schools be *a* maintained; and that I, especially on the sabbath, *b* that is on the day of rest, *c* diligently frequent *d* the church of God, to hear his word, to use the sacraments, *e* publicly to call upon the Lord, and contribute to the relief of the *f* poor, as becomes a christian: secondly, that all the days of my life I cease from my evil works, and yield myself to the Lord, to work by his holy spirit in me: and thus *g* being in this life the eternal sabbath.

a Deut. 12. 19. Tit. 1. 5. 1 Tim. 3. 14. 15. 1 Cor. 9. 11. 2 Tim. 2. 2. and 1 Tim. 3. 15. *b* Lev. 23. 3. *c* Acts 2. 42, 46. 1 Cor. 14. 19, 29, 31. *d* 1 Cor. 11. 33. *e* 1 Tim. 2. 1. *f* 1 Cor. 16. 2. *g* Isa. 66. 23.

XXXIX. LORD'S DAY.

Q. 104. What doth God require in the fifth command?

A. That I show all honour, love, and fidelity, to my father and mother, and all in authority over me, and *a* submit myself to their good instruction and correction, with due obedience; and also patiently bear with their *b* weaknesses and infirmities, since it pleases *c* God to govern us by their hand.

a Eph. 6. 1, 2, &c. Col. 3. 18, 20. Eph. 5. 22. Rom. 1. 31. *b* Prov. 23. 22. *c* Eph. 6. 5, 6. Col. 3. 19, 21. Rom. 13. 1—8. Mat. 22. 21.

XL. LORD'S DAY.

Q. 105. What doth God require in the sixth command?

A. That neither in thoughts, nor words, nor gestures, much less in deeds, I dishonour, hate, wound or *a* kill my

a Mat. 5. 21, 22. Prov. 12. 18. Mat. 26. 52.

neighbour, by myself or by another; but that I lay *b* aside all desire of revenge: also, that I *c* hurt not myself, nor wilfully expose myself to any danger: wherefore also the magistrate *d* is armed with the sword, to prevent murder.

b Eph. 4. 26. Rom. 12. 19. Mat. 5. 39. 40. *c* Mat. 4. 5, 6, 7. Col. 2. 23. *d* Gen. 9. 6. Mat. 26. 52. Rom. 13. 4.

Q. 106. But this command seems only to speak of murder?

A. In forbidding murder, God teaches us, that he abhors the causes thereof; such as *e* envy, *f* hatred, anger, and desire of revenge; and that *g* he accounts all these as murder.

e James 1. 20. Gal. 5. 20. *f* Rom. 1. 29. 1 John 2. 9. *g* 1 John 3. 15.

Q. 107. But is it enough that we dont kill any man in the manner mentioned above?

A. No: for when God forbids envy, hatred, and anger, he commands us to *h* love our neighbour as ourselves; to show *i* patience, peace, *j* meekness, *k* mercy, and all kindness, towards him; *l* and prevent his hurt as much as in us lies: and that we *m* do good, even to our enemies.

h Mat. 22. 39. and 7. 12. *i* Rom. 12. 10. *j* Eph. 4. 2 Gal. 6. 1, 2. Mat. 5. 5 Rom. 12. 18. *k* Ex. 23. 5. *l* Mat. 5. 45. *m* Rom. 12. 20.

XLI. LORD'S DAY.

Q. 108. What doth the seventh command teach us?

A. That all uncleanness is accursed *a* of God: and that therefore we must with all our hearts *b* detest the same, and live *c* chastely and temperately, whether in *d* holy wedlock or in a single life.

a Lev. 18. 27. *b* Deut. 29. 20—23. *c* 1 Thes. 4. 3, 4. *d* Heb. 13. 4. 1 Cor. 7. 4—9.

Q. 109. Doth God forbid in this command, only adultery, and such like gross sins?

A. Since both our body and soul are temples of the Holy Ghost, he commands us to preserve them pure and holy: therefore he forbids all unchaste actions, *e* gestures, words, thoughts, *f* desires, and whatever *g* can entice men thereto.

e Eph. 5. 3. 1 Cor. 6. 18. *f* Mat. 5. 28. *g* Eph. 5. 18. 1 Cor. 15. 33.

XLII. LORD'S DAY.

Q. 110. What doth God forbid in the eighth command?

A. God forbids not only those *a* thefts, and *b* robberies, which are punishable by the magistrate; but he comprehends under the name of theft all wicked tricks and devices, whereby we design to *c* appropriate to ourselves the goods which belong to our neighbour: whether it be by force, or under the appearance of *right;* as by unjust *d* weights, ells, *e* measures, *fraudulent* merchandise, false coins, *f* usury, or by any other way forbidden by God; as also all *g* covetousness, all abuse and waste of his gifts.

a 1 Cor. 6. 10. *b* 1 Cor. 5. 10. *c* Luke 3. 14. 1 Thes. 4. 6. *d* Prov. 11. 1. *e* Ezek. 45. 9, 10. 11. Deut. 25. 13. *f* Psa. 15. 5. Luke 6. 35. *g* 1 Cor. 6. 10.

Q. 111. But what doth God require in this command?

A. That I promote the advantage of my neighbour in every instance I can or may; and deal with him as I *h* desire to be dealt with by others: further *also* that I faithfully labour, so that I *i* may be able to relieve the needy.

h Mat. 7. 12. *i* Prov. 5. 16. Eph. 4. 28.

XLIII. LORD'S DAY.

Q. 112. What is required in the ninth command?

A. That I bear false witness *a* against no man; nor falsify *b* any man's words; that I be no backbiter, *c* nor slanderer; that I do not judge, or join *d* in condemning any man rashly, or unheard; but that I *e* avoid all sorts of lies and deceit, as the proper works *f* of the devil, unless I would bring down upon me the heavy wrath of God: likewise that in judgment and all other dealings I love the truth, speak it uprightly *g* and confess it; also that I defend and promote, *h* as much as I am able, the honour and good character of my neighbour.

a Prov. 19. 5, 9. and 21. 28. *b* Psa. 15. 3. *c* Rom. 1 29, 30. *d* Mat. 7. 1, &c. Luke 6. 37. *e* Lev. 19. 11 *f* Prov. 12. 22. and 13. 5. *g* 1 Cor. 13. 6. Eph. 4. 25. *h* 1 Pet. 4. 8.

XLIV. LORD'S DAY.

Q. 113. What doth the tenth commandment require of us?

A. That even the smallest inclination or thought, contra-

ry to any of God's commands, never rise in our hearts; but that at all times we hate all sin with our whole hearts, *a* and delight in all righteousness.

a Rom. 7. 7, &c.

Q. 114. But can those, who are converted to God, perfectly keep these commands?

A. No: but even the holiest men, while in this life, have only small beginnings of this *b* obedience; yet so, that with a *c* sincere resolution, they begin to live, not only according to some, but all the commands of God.

b Rom. 7. 14. *c* Rom. 7. 22, 15, &c. James 3. 2.

Q. 115. Why will God then have the ten commands so strictly preached, since no man in this life can keep them?

A. First: that all our life time, we may learn *d* more and more to know our sinful nature, and thus become the more earnest in seeking the remission of sin, *e* and righteousness in Christ; likewise, that we constantly endeavour and pray to God for the grace of the holy spirit; that we may become more and more conformable to the image of God, till we arrive at the perfection proposed to us, in a life to come. *f*

d 1 John 1. 9. Rom. 3. 20 and 5. 13. and 7. 7. *e* Rom. 7. 24. *f* 1 Cor. 9. 24. Phil. 3. 12, 13, 14.

XLV. LORD'S DAY.

OF PRAYER.

Q. 116. Why is prayer necessary for christians?

A. Because it is the chief part of *a* thankfulness which God requires of us: and also because God will give his grace and holy spirit to those only, who with sincere desires continually ask them of him, and *b* are thankful for them.

a Psa. 50. 14, 15. *b* Mat. 7. 7, 8. Luke 11. 9, 13. Mat. 13. 12. Psa. 50. 15.

Q. 117. What are the requisites of that prayer, which is acceptable to God, and which he will hear?

A. First, that we from the heart pray to the one true God only, who hath *c* manifested himself in his word, for all things, he hath commanded us to ask of him: *d* secondly, that we rightly and thoroughly know our need and misery, that so we may *e* deeply humble ourselves in the presence

c John 4. 22, 23. *d* Rom. 8. 26. 1 John 5. 14. *e* John 4. 24, 21. Psa. 145. 18.

of his divine majesty: thirdly, that we be fully persuaded that he, notwithstanding we are *f* unworthy of it, will, for the sake of Christ our Lord, certainly *g* hear our prayer, as he has *h* promised us in his word.

f 2 Chron. 20. 12. *g* Psa. 2. 11. and 34. 18, 19. Isa. 66. 2. *h* Rom. 10. 13. and 8. 15, 16. James 1. 6, &c. John 14. 13. Dan. 9. 17, 18. Mat. 7. 8. Psa. 143. 1.

Q. 118. What hath God commanded us to ask of him?

A. All *i* things necessary for soul and body; which Christ our Lord has comprised in that prayer, he himself *j* has taught us.

i James 1. 17. Mat. 6. 33. *j* Mat. 6. 9, 10, &c. Luke 11. 2, &c.

Q. 119. What are the words of that prayer?

A. *Our father which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread, and forgive us our debts, as we forgive our debtors, and lead us not into temptation; but deliver us from evil. For thine is the kingdom, the power, and the glory, for ever.* AMEN.

XLVI. LORD'S DAY.

Q. 120. Why hath Christ commanded us to address God thus: "*Our Father?*"

A. That immediately, in the very beginning of our prayer, he might excite in us a child-like reverence for, and confidence in God, which are the foundation of our prayer: namely, that God has become our Father in Christ, *a* and will much less deny us what we ask of him in true faith, than our parents *b* will refuse us earthly things.

a Mat. 6. 9. *b* Mat. 7. 9, 10, 11. Luke 11. 11. Isa. 49. 15.

Q. 121. Why is it here added, "*Which art in heaven?*"

A. Lest we should form any *c* earthly conceptions of God's heavenly majesty, and that we *d* may expect from his almighty power all things necessary for soul and body.

c Jer. 23. 24. *d* Acts 17. 24. Rom. 10. 12

XLVII. LORD'S DAY

Q. 122. Which is the first petition?

A. *a* "*Hallowed be thy name;*" that is, grant us first rightly *b* to know thee, and to *c* sanctify, glorify and praise thee, in all thy works, in which thy power, wisdom, goodness, justice, mercy and truth, are clearly displayed; and further also, that we may so order and direct our whole lives, our thoughts, words and actions, that thy name may never be blasphemed, but rather *d* honoured and praised on our account.

a Mat. 6. 9. *b* John 17. 3. Jer. 9. 23, 24. Mat. 16. 17. James 1. 5. *c* Psa. 119. 137, 138. Luke 1. 46. Psa. 145. 8, 9. *d* Psa. 115. 1. and 71. 8.

XLVIII. LORD'S DAY.

Q. 123. Which is the second petition?

A. *a* "*Thy kingdom come;*" that is, rule us so by thy word and spirit, that we may *b* submit ourselves more and more to thee; preserve and *c* increase thy church; destroy the *d* works of the devil, and all violence which would exalt itself against thee; and also, all wicked counsels devised against thy holy word; till the full *e* perfection of thy kingdom take place, *f* wherein thou shalt be all in all.

a Mat. 6. 10. *b* Mat. 6. 33. Psa. 119. 5. *c* Psa 51. 18. *d* 1 John 3. 8. Rom. 16. 20. *e* Rev. 22. 17, 20. *f* 1 Cor. 15. 28.

XLIX. LORD'S DAY.

Q. 124. Which is the third petition?

A. *a* "*Thy will be done on earth as it is in heaven;*" that is, grant that we and all men may renounce *b* our own will, and without murmuring *c* obey thy will, which is only good; that so every one may attend to and *d* perform the duties of his station and calling as willingly and faithfully, as the *e* angels do in heaven.

a Mat. 6. 10. *b* Mat. 16. 24. Tit. 2. 12. *c* Luke 22. 42. *d* 1 Cor. 7. 24. Eph. 4. 1. *e* Psa. 103. 20.

L. LORD'S DAY.

Q. 125. Which is the fourth petition?

A. *a* "*Give us this day our daily bread;*" that is, be pleased to provide us with all things *b* necessary for the be-

a Mat. 6. 11. *b* Psa. 145. 15. Mat. 6. 25, &c

dy, that we may thereby acknowledge thee to be the only fountain of all *c* good, and that neither our care nor industry, nor even thy gifts can *d* profit us without thy blessing; and therefore that we may withdraw our trust from all creatures, and place *e* it alone in thee.

c Acts 17. 25. and 14. 17. *d* 1 Cor. 15. 58. Deut. 8. 3. Psa. 127. 1, 2. *e* Psa. 62. 11. and 55. 22.

LI. LORD'S DAY.

Q. 126. Which is the fifth petition?

A. *a* "*And forgive us our debts as we forgive our debtors;*" that is, be pleased for the sake of Christ's blood, *b* not to impute to us poor sinners, our transgressions, nor that depravity, which always cleaves to us; even as we feel this evidence of thy grace in us, that it is our firm resolution, from the heart to *c* forgive our neighbour.

a Mat. 6. 12. *b* Psa. 51. 1. 1 John 2. 1, 2. *c* Mat. 6. 14, 15.

LII. LORD'S DAY.

Q. 127. Which is the sixth petition?

A. *a* "*And lead us not into temptation, but deliver us from evil;*" that is, since we are so weak in ourselves, that we cannot stand *b* a moment; and besides this, since our mortal enemies *c* the devil, the *d* world, and our own *e* flesh cease not to assault us; do thou therefore preserve and strengthen us by the power of thy holy spirit, that we may not be overcome in this spiritual warfare; *f* but constantly and strenuously may resist our foes, till at last we *g* obtain a complete victory.

a Mat. 6. 13. *b* Rom. 8. 26. Psa. 103. 14. *c* 1 Pet. 5. 8. *d* Eph. 6. 12. John 15. 19. *e* Rom. 7. 23. Gal. 5. 17. *f* Mat. 26. 41. Mark 13. 33. *g* 1 Thes. 3. 13. and 5. 23.

Q. 128. How dost thou conclude thy prayer?

A. *h* "*For thine is the kingdom, the power and the glory for ever;*" that is, all these we ask of thee, because thou, being our King and Almighty, art willing and able to *i* give us all good; and all this we pray for, that thereby not we, but thy holy name *j* may be glorified for ever.

h Mat. 6. 13. *i* Rom. 10. 12. 2 Pet. 2. 9. *j* John 14. 13. Psa. 115. 1. Phil. 4. 20.

Q. 129. What doth the word "*Amen*" signify?

A. *k* "*Amen*" signifies, it shall truly and certainly be: for my prayer is more assuredly heard of God, than I feel in my heart that I desire these things of him.

k 2 Cor. 1. 20. 2 Tim. 2. 13.

A COMPENDIUM

OF THE CHRISTIAN RELIGION.

Question 1. HOW many things are necessary for thee to know, that thou enjoying real comfort mayest live and die happily?

Answer. Three: first, how great my sins and miseries are: the second, how I may be delivered from all my sins and miseries: the third, how I shall express my gratitude to God for such deliverance

THE FIRT PART.

OF THE MISERY OF MAN.

Q. 2. Whence knowest thou thy misery?

A. Out of the law of God.

Q. 3. What hath God commanded thee in his law?

A. That is contained in the ten commandments, which he hath revealed in scripture, as follows:

Exodus xx. and *Deut.* 5. 4, 5, &c. I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

I. Com. *Thou shalt have no other Gods before me.*

II. *Thou shalt not make unto thee any graven image, nor any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: Thou shalt not bow down thyself to them, nor serve them: for I, the Lord thy God, am a jealous God, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them, that hate me, and showing mercy unto thousands of them, that love me, and keep my commandments.*

III. *Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless, that taketh his name in vain.*

IV. *Remember the sabbath day, to keep it holy: six days shalt thou labour and do all thy work; but the seventh day is the sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day and hallowed it.*

V. *Honour thy father and thy mother, that thy days may be long upon the land, which the Lord thy God giveth thee.*

VI. *Thou shalt not kill.*

VII. *Thou shalt not commit adultery.*

VIII. *Thou shalt not steal.*

IX. *Tho shalt not bear false witness against thy neighbour.*

X. *Thou shalt not covet thy neighbour's house; thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbour's.*

Q. 4. How are the ten commandments divided?

A. Into two tables.

Q. 5. Which is the sum of what God requires of thee in the four commandments of the first table?

A. That I love the Lord my God, with all my heart, with all my soul, with all my mind, and with all my strength: this is the first and great commandment.

Q. 6. Which is the sum of what God commands thee in the six commandments of the second table?

A. That I love my neighbour as myself: on these two commandments hang the whole law and the prophets.

Q. 7. Canst thou keep all these things perfectly?

A. In no wise: for I am prone by nature to hate God and my neighbour; and to transgress the commandments of God in thought, word, and deed.

Q. 8. Hath God created thee naturally so wicked and perverse?

A. By no means: but he created me good and after his own image, in the true knowledge of God, in righteousness and in holiness.

Q. 9. Whence then proceeds that depravity which is in thee?

A. From the fall and disobedience of Adam and Eve in Paradise; hence our nature is become so corrupt, that we are all conceived and born in sin.

Q. 10. What was that disobedience?

A. That they did eat of the fruit of the tree, which God had forbidden them.

Q. 11. Does the disobedience of Adam concern us?

A. Certainly: for he is the father of us all; and we have all sinned in him.

Q. 12. Are we then incapable of doing any good of ourselves, and prone to all manner of wickedness?

A. Indeed we are: unless we are regenerated by the spirit of God.

Q. 13. Will God suffer such disobedience and corruption to go unpunished?

A. By no means: but in his just judgment will punish them, both in time and eternity, as it is written: "cursed is every one that continueth not in all things, which are written in the book of the law to do them."

THE SECOND PART.

OF MAN'S DELIVERANCE.

Q. 14. By what means canst thou escape this punishment, and be again received into favour?

A. By such a Mediator, who is in one person very God, and a real righteous man.

Q. 15. Who is that Mediator?

A. Our Lord Jesus Christ, who in one person is true God, and a real righteous man.

Q. 16. Could not the angels be our Mediators?

A. No: For they are neither God nor men.

Q. 17. Cannot the saints be our Mediators?

A. No: For they themselves have sinned, and have obtained salvation by no other means, than through this Mediator.

Q. 18. Shall all men then be saved by the Mediator, Jesus, as they are condemned in Adam?

A. No: but those only who receive him by a true faith: as it is written, John 3. 16, "for God so loved the world, that he gave his only begotten Son, that whosoever believed in him should not perish, but have everlasting life."

Q. 19. What is true faith?

A. It is a certain knowledge of God, and of his promises revealed to us in the gospel, and an hearty confidence that all my sins are forgiven me, for Christ's sake.

Q. 20. What is the sum of that which God hath promised in the gospel, and commanded us to believe?

A. That is comprehended in the twelve articles of the Catholic Christian Faith, which are as follows:

I. *I believe in God, the Father Almighty, maker of heaven and earth.*

II. *And in* Jesus Christ, *his only begotten Son, our Lord:*

III. *Who was conceived by the Holy Ghost, born of the Virgin Mary.*

IV. *Suffered under Pontius Pilate, was crucified, dead and buried, he descended into hell.*

V. *The third day he rose again from the dead.*

VI. *He ascended into heaven, and sitteth on the right hand of God, the Father Almighty.*

VII. *From thence he shall come to judge the quick and the dead.*

VIII. *I believe in the Holy Ghost.*

IX. *I believe an holy Catholic church, the communion of saints.*

X. *The forgiveness of sins.*

XI. *The resurrection of the body.*

XII. *And the life everlasting.*

Q. 21. When you profess to believe in God the Father, and the Son, and the Holy Ghost, do you mean three Gods thereby?

A. In no wise: for there is but one only true God.

Q. 22. Why do you then name three, the Father, the Son, and the Holy Ghost?

A. Because God hath so revealed himself in his word, that these three distinct persons, are the only one and true God, and we also are baptised in the name of the Father, and of the Son, and of the Holy Ghost.

Q. 23. What believest thou when thou sayest, "I believe in God, the Father Almighty, maker of heaven and earth?"

A. That the eternal Father of our Lord Jesus Christ, who of nothing made heaven and earth, and still upholds them by his providence, is my God and Father, for Christ his Son's sake.

Q. 24. What believest thou when thou sayest, "And in Jesus Christ his only begotten Son, our Lord?"

A. That Jesus Christ is the eternal and only Son of the Father, co-essential with God the Father, and the Holy Ghost.

Q. 25. Do you not believe that he also became man?

A. Yes: for he was conceived by the Holy Ghost, and born of the Virgin Mary.

Q. 26. Is his Godhead then changed into humanity?

A. No: for the Godhead is immutable.

Q. 27. How is he then become man?

A. By assuming the human nature into a personal union with his divine.

Q. 28. Did he then bring his human nature from heaven?

A. No: but he took it on him of the Virgin Mary, by the operation of the Holy Ghost, and is thus become like unto us his brethren in all things, sin excepted, Heb. 2. 17. and 4. 15.

Q. 29. Why is he called Jesus, that is Saviour?

A. Because he saves his people from their sins.

Q. 30. Is there no other Saviour?

A. No: for there is none other name under heaven given among men, whereby we must be saved, than in the name of Jesus, Acts 4. 12.

Q. 31. Why is he called Christ, that is anointed?

A. Because he was anointed with the Holy Ghost and ordained by God the Father, to be our chief Prophet, our only High Priest, and our eternal King.

Q. 32. What then hath Jesus Christ done to save us?

A. He has suffered for us, was crucified and died, was buried and descended into hell; that is, he suffered the torments of hell, and thus became obedient to his Father, that he might deliver us from the temporal and eternal punishment due to sin.

Q. 33. In which nature hath he suffered this?

A. Only in his human nature, that is, in soul and body.

Q. 34. What hath then his Godhead contributed hereto?

A. His Godhead, by its power, in such wise strengthened the assumed human nature, that it could bear the burden of God's wrath against sin, and deliver us from it.

Q. 35. Did Christ then remain under the power of death?

A. No: but he rose from the dead the third day for our justification, Rom. 4. 25.

Q. 36. Where is Christ now, as to his human nature?

A. He is ascended into heaven, and sits at the right hand of God the Father; that is, exalted in the highest glory, far above all creatures, Eph. 1. 20, 21.

Q. 37. To what end is he there so highly exalted?

A. Particularly that he might from thence govern his church, and there be our intercessor with the Father.

Q. 38. Is he not with us then even unto the end of the world, as he hath promised us, Mat. 28. 20?

A. With respect to his Godhead, majesty, grace and spirit, he is never absent from us; but with respect to his human

nature, he remains in heaven, until he shall come again to judge the quick and the dead.

Q. 39. What do you believe concerning the Holy Ghost?

A. That he is the true and co-eternal God with the Father and Son: and that he being given to me of the Father through Christ, regenerates me and leads me into all truth, comforts me, and will abide with me forever.

Q. 40. What believest thou concerning the Holy Catholic church?

A. That the Son of God gathers by his word and spirit out of the whole human race, those, who are chosen to eternal life, to be a church to himself; of which I believe I am, and always shall remain a living member.

Q. 41. Where doth he gather his church?

A. Where God's word is purely preached, and the holy sacraments administered according to the institution of Christ.

Q. 42. What benefits doth Christ bestow on his church?

A. He grants her remisssion of sins, the resurrection of the flesh, and eternal life.

Q. 43. What doth it profit thee now that thou believest all this?

A. That I am righteous in Christ before God, Rom. 5. 10.

Q. 44. How art thou righteous before God.

A. Only by a true faith in Jesus Christ.

Q. 45. How is it to be understood that thou art justified by faith only?

A. Thus: that the perfect satisfaction, and righteousness of Christ alone are imputed to me of God, by which my sins are forgiven me, and I become an heir of everlasting life: and that I cannot receive that righteousness by any other means than by faith.

Q. 46. Why cannot our good works be our righteousness before God, or some part thereof?

A. Because even our best works, in this life, are imperfect, and polluted with sins.

Q. 47. Do our good works then merit nothing, which yet God will reward in this, and in a future life?

A. This reward is not given out of merit, but of grace.

Q. 48. Who worketh that faith in thee?

A. The Holy Ghost.

Q. 49. By what means?

A. By the hearing of the word preached, Rom. 10. 14—17

Q. 50. How does he strengthen that faith?

A. By the same word preached, and by the use of the holy sacraments.

Q. 51. What are the sacraments?

A. They are holy signs and seals instituted by God, thereby to assure us, that he of grace grants us remission of sins, and life eternal, for the sake of that one sacrifice of Christ finished on the cross.

Q. 52. How many sacraments hath Christ instituted in the new testament?

A. Two: holy baptism, and the holy supper.

Q. 53. Which is the outward sign in baptism?

A. The water, with which we are baptised in the name of the Father, and of the Son, and of the Holy Ghost.

Q. 54. What doth that signify and seal?

A. The washing away of sins by the blood and spirit of Jesus Christ.

Q. 55. Where hath Christ promised and assured us of this?

A. In the institution of baptism; which is as follows, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptised shall be saved, but he, that believeth not, shall be damned."

Q. 56. Are infants also to be baptised?

A. Yes: for they, as well as the adult, are comprehended in the covenant of God, and in his church.

Q. 57. What is the outward sign in the Lord's supper?

A. The broken bread that we eat, and the poured out wine, which we drink, in remembrance of the sufferings and death of Christ.

Q. 58. What is thereby signified and sealed?

A. That Christ, with his crucified body and shed blood, feeds and nourishes our souls to everlasting life.

Q. 59. Where hath Christ promised such things to us?

A. In the institution of the Lord's supper, which is thus expressed, by St. Paul, 1 Cor. 11. 23, 24, 25, 26, "For I have received of the Lord, that which also I delivered unto you, that the Lord Jesus the same night in which he was betrayed, took bread; and when he had given thanks, brake it, and said, take, eat; this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, this cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For so oft as ye eat this bread, and drink this cup, ye do show the Lord's death till he come."

Q. 60. Is the bread changed into the body of Christ, and the wine into his blood?

A. No: no more than the water in baptism is changed into the blood of Christ.

Q. 61. After what manner must you examine yourself before you come to the Lord's supper?

A. I must examine whether I abhor myself for my sins, and humble myself before God on account of them. 2. Whether I believe and trust that all my sins are forgiven me for Christ's sake. 3. Whether I also have a sincere resolution henceforward, to walk in all good works.

Q. 62. May those be admitted to the Lord's supper, who teach false doctrines, or lead offensive lives?

A. No: lest the covenant of God be profaned, and his wrath kindled against the whole church.

Q. 63. How must we then deal with such persons?

A. According to the appointment given us by Christ, Mat 18. 15, 16, 17. "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother: but if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established: and if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee, as an heathen man, and a publican."

THE THIRD PART.

OF THE GRATITUDE WE OWE TO GOD FOR REDEMPTION.

Q. 64. Since we are saved merely of grace throughChrist, why must we then yet do good works?

A. Not to merit heaven thereby (which Christ hath done); but because this is commanded me of God.

Q. 65. What purpose then do your good works answer?

A. That I may thereby testify my thankfulness to God for all his benefits, and that he may be glorified by me; and that also I may be assured of the sincerity of my faith, by good works, as the fruits thereof, and that my neighbours may be edified thereby and gained to Christ.

Q. 66. Shall they also be saved who do no good works?

A. No: For the scripture saith, that neither fornicators, nor idolaters, nor adulterers, nor whoremongers, nor thieves, nor covetous, nor drunkards, nor revilers, nor robbers, nor such like, shall inherit the kingdom of God, 1 Cor. 6. 9, and 10, unless they turn to the Lord.

Q. 67. Wherein doth the conversion of man consist?

A. In a hearty repentance, and avoiding of sin, and in an earnest desire after, and doing all good works.

Q. 68. What are good works?

A. Only those, which proceed from a true faith; are done according to the law of God, and to his glory; and not those, which are founded on human institutions, or on our own imaginations.

Q. 69. Can they, who are converted to God, perfectly keep the law?

A. Not at all: but even the most holy men, as long as they are in this life, have only a small beginning of this obedience; yet so, that they with a sincere resolution begin to live not only according to some, but according to all the commandments of God, as they also constantly pray to God that they may daily increase therein.

Q. 70. To whom must we pray for this?

A. Not to any creature, but to God alone, who can help us, and will hear us for Jesus Christ's sake.

Q. 71. In whose name must we pray to God?

A. Only in the name of Christ, John 16. 23. and not in the name of any saints.

Q. 72. What must we pray to God for?

A. For all things necessary for soul and body, which Christ our Lord has comprised in that prayer, he himself has taught us.

Q. 73. What are the words of that prayer?

A. Our Father which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors, and lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, forever. *Amen.*

Q. 74. What do you desire of God in this prayer?

A. 1. That all things, which tend to the glory of God, may be promoted, and whatsoever is repugnant thereto, or contrary to his will, may be prevented. 2. That he may provide me with all things necessary for the body, and as to my soul, preserve me from all evil, which might in any wise be detrimental to my salvation. *Amen.*

When those who are inclined to become members in full communion of the church, and to approach the Holy Supper of the Lord, thoroughly know and confess these fundamental truths, they are then to be asked whether they have any doubt in any point concerning the doctrine; to the end they may be satisfied: and in case any of them should answer in

the affirmative, endeavours must be used to convince them from the scriptures; and if satisfied, they must be asked whether they have experienced the power of the truth in their hearts, and are willing and desirous to be saved by Jesus Christ from their sins; and whether they propose, by the grace of God, to persevere in this doctrine, to forsake the world, and to lead a new christian life. Lastly, they are to be asked, whether they will submit themselves to the christian discipline.

Which being done, they are to be exhorted to peace, love and concord with all men, and to reconciliation, if there is any variance subsisting between them and their neighbours.

THE CONFESSION OF FAITH

OF THE REFORMED DUTCH CHURCH.

REVISED IN THE NATIONAL SYNOD, HELD AT DORDRECHT, IN THE YEARS 1618, AND 1619.

ARTICLE I.

That there is one only God.

WE all believe with the heart, and confess with the mouth, that there is one only simple and spiritual Being, which we call God; and that he is eternal, incomprehensible, invisible, immutable, infinite, almighty, perfectly wise, just, good, and the overflowing fountain of all good.

II. *By what means God is made known unto us.*

We know him by two means: first, by the creation, preservation and government of the universe; which is before our eyes as a most elegant book, wherein all creatures, great and small, are as so many characters leading us to contemplate *the invisible things of God*, namely, *his eternal power and Godhead*, as the apostle Paul saith, *Rom.* i. 20. All which things are sufficient to convince men, and leave them without excuse. Secondly, he makes himself more clearly and fully known to us by his holy and divine word; that is to say, as far as is necessary for us to know in this life, to his glory and our salvation.

III. *Of the written word of God.*

We confess that this word of God was not sent, nor delivered by the will of man, but that *holy men of God spake as they were moved by the Holy Ghost*, as the apostle Peter saith. And that afterwards God, from a special care, which he has for us and our salvation, commanded his servants, the prophets and apostles, to commit his revealed *word to writing;* and he himself wrote with his own finger, the two tables of the law: Therefore we call such writings holy and divine Scriptures.

IV. *Canonical books of the holy Scriptures.*

We believe that the holy scriptures are contained in two books, namely, the old and new testament, which are canonical, against which nothing can be alleged. These are thus named in the church of God. The books of the old testament are, the five books of Moses, viz. Genesis, Exodus, Leviticus, Numbers, Deuteronomy; the book of Joshua, Judges, Ruth, two books of Samuel, and two of the Kings; two books of the Chronicles, commonly called Paralipomenon, the first of Ezra, Nehemiah, Esther, Job, the Psalms of David, the three books of Solomon, namely, the Proverbs, Ecclesiastes, and the Song of Songs; the four great prophets, Isaiah, Jeremiah, Ezekiel and Daniel; and the twelve lesser prophets, namely, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, and Malachi.

Those of the new testament are the four evangelists; viz. Matthew, Mark, Luke and John; the Acts of the Apostles; the fourteen epistles of the apostle Paul, viz. one to the Romans, two to the Corinthians, one to the Galatians, one to the Ephesians, one to the Philippians, one to the Collossians, two to the Thessalonians, two to Timothy, one to Titus, one to Philemon, and one to the Hebrews. the seven epistles of the other apostles, namely, one of James, two of Peter, three of John, one of Jude; and the Revelation of the apostle John.

V. *From whence do the holy scriptures derive their dignity and authority.*

We receive all these books, and these only, as holy and canonical, for the regulation, foundation, and confirmation of our faith; believing without any doubt, all things contained in them, not so much because the church receives and approves them as such, but more especially because the Holy Ghost witnesseth in our hearts, that they are from God.

whereof they carry the evidence in themselves. For the very blind are able to perceive that the things foretold in them are fulfilling.

VI. *The difference between the canonical and apocryphical books.*

We distinguish those sacred books from the apocryphical; viz. the third and fourth book of Esdras, the books of Tobias, Judith, Wisdom, Jesus Syrach, Baruch, the appendix to the book of Esther, the Song of the three Children in the Furnace, the history of Susannah, of Bell and the Dragon, the prayer of Manasses, and the two books of the Maccabees. All which the church may read and take instruction from, so far as they agree with the canonical books; but they are far from having such power and efficacy, as that we may from their testimony confirm any point of faith, or of the christian religion; much less detract from the authority of the other sacred books.

VII. *The sufficiency of the holy scriptures, to be the only rule of faith.*

We believe that those holy scriptures fully contain the will of God, and that, whatsoever man ought to believe, unto salvation, is sufficiently taught therein. For since the whole manner of worship, which God requires of us, is written in them at large, it is unlawful for any one, though an apostle, to teach otherwise, than we are now taught in the holy scriptures: *Nay, though it were an angel from heaven*, as the apostle Paul saith. For, since it is forbidden, *to add unto or take away any thing from the word of God*, it doth thereby evidently appear, that the doctrine thereof is most perfect and complete in all respects. Neither may we compare any writings of men, though ever so holy, with those divine scriptures, nor ought we to compare custom, or the great multitude, or antiquity, or succession of times or persons, or councils, decrees or statutes, with the truth of God, for the truth is above all; for all men are of themselves liars, and more vain than vanity itself: Therefore, we reject, with all our hearts, whatsoever doth not agree with this infallible rule, which the apostles have taught us, saying, *try the spirits whether they are of God.* Likewise, *if there come any unto you, and bring not this doctrine, receive him not into your house.*

VIII. *That God is one in essence, yet nevertheless distinguished in three persons.*

According to this truth and this word of God, we believe in one only God, who is one single essence, in which are three persons, really, truly, and eternally distinct, according to their incommunicable properties; namely, the Father, and the Son, and the Holy Ghost. The Father is the cause, origin and beginning of all things visible and invisible; the Son is the word, wisdom, and image of the Father; the Holy Ghost is the eternal power and might, proceeding from the Father and the Son. Nevertheless God is not by this distinction divided into three, since the holy scriptures teach us, that the Father, and the Son, and the Holy Ghost, have each his personality, distinguished by their properties; but in such wise that these three persons are but one only God. Hence then, it is evident, that the Father is not the Son, nor the Son the Father, and likewise the Holy Ghost is neither the Father nor the Son. Nevertheless these persons thus distinguished are not divided, nor intermixed: For the Father hath not assumed the flesh, nor hath the Holy Ghost, but the Son only. The Father hath never been without his Son, or without his Holy Ghost. For they are all three coeternal and co-essential. There is neither first nor last: for they are all three one, in truth, in power, in goodness, and in mercy.

IX. *The proof of the foregoing article of the trinity of persons in one God.*

All this we know, as well from the testimonies of holy writ, as from *their* operations, and chiefly by those we feel in ourselves. The testimonies of the holy scriptures, that teach us to believe this holy trinity, are written in many places of the old testament, which are not so necessary to enumerate, as to choose them out with discretion and judgment. In Genesis, chap. i. 26, 27, God saith: *Let us make man in our image, after our likeness, &c. So God created man in his own image, male and female created he them.* And Gen. iii. 22. *Behold the man has become as one of us.* From this saying, *let us make man in our image*, it appears that there are more persons than one in the Godhead: and when he saith, *God created*, signifies the unity. It is true he doth not say how many persons there are, but that, which appears to us somewhat obscure in the old testament, is very plain in the new. For when our Lord was baptised in Jordan, the voice of the Father was heard, saying, *this*

is my beloved Son: The Son was seen in the water, and the Holy Ghost appeared in the shape of a dove. This form is also instituted by Christ in the baptism of all believers. Baptise all nations, in the name of the Father, and of the Son and of the Holy Ghost. In the Gospel of Luke, the angel Gabriel thus addressed Mary, the mother of our Lord, *The Holy Ghost shall come upon thee, and the power of the highest shall overshadow thee, therefore also that holy thing, which shall be born of thee, shall be called the Son of God:* likewise *the grace of our Lord Jesus Christ*, and the love of God, and the communion of the Holy Ghost be with you. And there are three that bear record in Heaven, the Father, the Word, and the Holy Ghost, and these three are one. In all which places we are fully taught, that there are three persons in one only divine essence. And although this doctrine far surpasses all human understanding; nevertheless we now believe it by means of the word of God, but expect hereafter to enjoy the perfect knowledge and benefit thereof in Heaven. Moreover we must observe the particular offices and operations of these three persons towards us. The Father is called our creator, by his power; the Son is our Saviour and Redeemer, by his blood; the Holy Ghost is our sanctifier, by his dwelling in our hearts. This doctrine of the holy trinity, hath always been defended and maintained by the true church, since the times of the apostles, to this very day, against the Jews, Mahometans, and some false christians and heretics, as Marcion, Manes, Praxeas, Sabellius, Samosatenus, Arrius, and such like, who have been justly condemned by the orthodox fathers. Therefore, in this point, we do willingly receive the three creeds, namely, that of the Apostles, of Nice, and of Athanasius: Likewise that, which, conformable thereunto, is agreed upon by the ancient fathers.

X. *That Jesus Christ is true and eternal God.*

We believe that Jesus Christ, according to his divine nature, is the only begotten Son of God, begotten from eternity, not made nor created, (for then he should be a creature) but co-essential and co-eternal with the Father, *the express image of his person, and the brightness of his glory*, equal unto him in all things. Who is the Son of God, not only from the time that he assumed our nature, but from all eternity, as these testimonies, when compared together, teach us. Moses saith, that *God created the world;* and John saith, that *all things were made by that word*, which he calleth God: And the apostle saith, that *God made the worlds by his Son.*

Likewise, that *God created all things by Jesus Christ.*—Therefore it must needs follow, that he, who is called God, the Word, the Son, and Jesus Christ, did exist at that time, when all things were created by him. Therefore the prophet Micah saith; *his goings forth have been from of old, from everlasting.* And the apostle; *he hath neither beginning of days, nor end of life:* He therefore is that true, eternal, and almighty God, whom we invoke, worship, and serve.

XI. *That the Holy Ghost is true and eternal God.*

We believe and confess also, that the Holy Ghost, from eternity, proceeds from the Father and Son; and therefore neither is made, created, nor begotten, but only proceedeth from both; who in order is the third person of the holy trinity; of one and the same essence, majesty and glory with the Father, and the Son: and therefore, is the true and eternal God, as the holy scripture teaches us.

XII. *Of the Creation.*

We believe, that the Father by the word, that is by his Son, hath created of nothing, the heaven, the earth, and all creatures, as it seemed good unto him, giving unto every creature its being, shape, form, and several offices to serve its Creator. That he doth also still uphold and govern them by his eternal providence, and infinite power, for the service of mankind, to the end that man may serve his God. He hath also created the angels good, to be his messengers, and to serve his elect; some of whom are fallen from that excellency, in which God created them, into everlasting perdition: and the others have, by the grace of God, remained stedfast and continued in their primitive state. The devils and evil spirits are so depraved, that they are enemies of God and every good thing, to the utmost of their power, as murderers, watching to ruin the church and every member thereof, and by their wicked stratagems to destroy all: and are therefore, by their own wickedness, adjudged to eternal damnation, daily expecting their horrible torments. Therefore we reject and abhor the error of the Sadducees, who deny the existence of spirits and angels: and also that of the Manichees, who assert that the devils have their origin of themselves, and that they are wicked of their own nature, without having been corrupted.

XIII. *Of Divine Providence.*

We believe that the same God, after he had created all things, did not forsake them, or give them up to fortune or chance, but that he rules and governs them according to his

holy will, so that nothing happens in this world without his appointment: nevertheless, God neither is the author of, nor can be charged with the sins which are committed. For his power and goodness is so great and incomprehensible, that he orders and executes his work in the most excellent and just manner, even then, when devils and wicked men act unjustly. And, as to what he doth surpassing human understanding, we will not curiously enquire into, farther than our capacity will admit of; but with the greatest humility and reverence adore the righteous judgments of God, which are hid from us, contenting ourselves that we are disciples of Christ, to learn only those things which he has revealed to us in his word, without transgressing these limits. This doctrine affords us unspeakable consolation, since we are taught thereby, that nothing can befall us by chance, but by the direction of our most gracious and heavenly Father; who watches over us with a paternal care, keeping all creatures so under his power, that not a hair of our head, (for they are all numbered) nor a sparrow can fall to the ground, without the will of our Father, in whom we do entirely trust, being persuaded, that he so restrains the devil and all our enemies, that without his will and permission, they cannot hurt us. And therefore we reject that damnable error of the Epicureans, who say that God regards nothing, but leaves all things to chance.

XIV. *Of the creation, and fall of man, and his incapacity to perform what is truly good.*

We believe that God created man out of the dust of the earth, and made and formed him after his own image and likeness, good, righteous, and holy, capable in all things to will, agreeably to the will of God. But being in honour, he understood it not, neither knew his excellency, but wilfully subjected himself to sin, and consequently to death, and the curse, giving ear to the words of the devil. For the commandment of life, which he had received, he transgressed; and by sin separated himself from God, who was his true life, having corrupted his whole nature; whereby he made himself liable to corporal and spiritual death. And being thus become wicked, perverse, and corrupt in all his ways, he hath lost all his excellent gifts, which he had received from God, and only retained a few remains thereof, which however are sufficient to leave man without excuse; for all the light which is in us is changed into darkness, as the scriptures teach us, saying: *The light shineth in darkness, and the darkness comprehendeth it not:* where St. John

calleth men darkness. Therefore we reject all that is taught repugnant to this, concerning the free will of man, since man is but a slave to sin; and has nothing of himself, unless it is given him from heaven. For who may presume to boast, that he of himself can do any good, since Christ saith, *no man can come to me, except the Father, which hath sent me, draw him?* Who will glory in his own will, who understands, that to be carnally minded, is enmity against God? Who can speak of his knowledge, since *the natural man receiveth not the things of the spirit of God.* In short, who dare suggest any thought, since he knows that we are not sufficient of ourselves to think any thing as of ourselves, but that our sufficiency is of God? And therefore what the apostle saith ought justly to be held sure and firm, *that God worketh in us both to will and to do of his good pleasure.* For there is no will nor understanding, conformable to the divine will and understanding, but what Christ hath wrought in man: which he teaches us, when he saith, *without me ye can do nothing.*

XV. *Of Original Sin.*

We believe that, through the disobedience of Adam, original sin is extended to all mankind; which is a corruption of the whole nature, and an hereditary disease, wherewith infants themselves are infected even in their mother's womb, and which produceth in man all sorts of sin, being in him as a root thereof; and therefore is so vile and abominable in the sight of God, that it is sufficient to condemn all mankind. Nor is it by any means abolished or done away by baptism; since sin always issues forth from this woful source, as water from a fountain; notwithstanding it is not imputed to the children of God unto condemnation, but by his grace and mercy is forgiven them. Not that they should rest securely in sin, but that a sense of this corruption should make believers often to sigh, desiring to be delivered from this body of death. Wherefore we reject the error of the Pelagians, who assert that sin proceeds only from imitation.

XVI. *Of eternal election.*

We believe that all the posterity of Adam, being thus fallen into perdition and ruin, by the sin of our first parents, God then did manifest himself such as he is; that is to say, *merciful and just: Merciful*, since he delivers and preserves from this perdition all, whom, he in his eternal and unchangeable council of mere goodness hath elected in Christ Jesus our Lord, without any respect to their works: *Just*

in leaving others in the fall and perdition wherein they have involved themselves.

XVII. *Of the recovery of fallen man.*

We believe that our most gracious God, in his admirable wisdom and goodness, seeing that man had thus thrown himself into temporal and spiritual death, and made himself wholly miserable, was pleased to seek and comfort him, when he trembling fled from his presence, promising him that he would give his Son, who should *be made of a woman to bruise the head of the serpent*, and make him happy.

XVIII. *Of the incarnation of Jesus Christ.*

We confess therefore, that God did fulfil the promise, which he made to the fathers, by the mouth of his holy prophets, when he sent into the world, at the time appointed by him, his own, only begotten and eternal Son. "Who took upon him the form of a servant, and became like unto man, really assuming the true human nature, with all its infirmities, sin excepted, being conceived in the womb of the blessed Virgin Mary, by the power of the Holy Ghost, without the means of man. And did not only assume human nature as to the body, but also a true human soul, that he might be a real man. For since the soul was lost as well as the body, it was necessary that he should take both upon him, to save both. Therefore we confess (in opposition to the heresy of the Anabaptists, who deny that Christ assumed human flesh of his mother) that Christ is become a partaker of the flesh and blood of the children; that he is a fruit of the loins of David after the flesh; made of the seed of David according to the flesh; a fruit of the womb of the Virgin Mary, made of a woman; a branch of David; a shoot of the root of Jesse; sprung from the tribe of Judah; descended from the Jews according to the flesh: of the seed of Abraham, since he took upon him the seed of Abraham, "and became like unto his brethren in all things, sin excepted;" so that in truth he is our IMMANUEL, that is to say, God with us.

XIX. *Of the union and distinction of the two natures in the person of Christ.*

We believe that by this conception, the person of the Son is inseparably united and connected with the human nature; so that there are not two Sons of God, nor two persons, but two natures united in one single person: yet, that each nature retains its own distinct properties. As then the divine

nature hath always remained uncreated, without beginning of days or end of life, filling heaven and earth: so also hath the human nature not lost its properties, but remained a creature, having beginning of days, being a finite nature, and retaining all the properties of a real body: And though he hath by his resurrection given immortality to the same, nevertheless he hath not changed the reality of his human nature; for as much as our salvation and resurrection also depend on the reality of his body. But these two natures are so closely united in one person, that they were not separated even by his death. Therefore that, which, he when dying commended into the hands of his Father, was a real human spirit, departing from his body: But in the mean time the divine nature always remained united with the human, even when he lay in the grave: And the Godhead did not cease to be in him, any more than it did when he was an infant, though it did not so clearly manifest itself for a while. Wherefore we confess, that he is VERY GOD; and VERY MAN: very God by his power, to conquer death; and very man that he might die for us according to the infirmity of his flesh.

XX. *That God hath manifested his justice and mercy in Christ.*

We believe that God, who is perfectly merciful and just, sent his Son to assume that nature, in which the disobedience was committed, to make satisfaction in the same, and to bear the punishment of sin by his most bitter passion and death. God therefore manifested his justice against his Son, when he laid our iniquities upon him, and poured forth his mercy and goodness on us, who were guilty and worthy of damnation, out of mere and perfect love, giving his Son unto death for us, and raising him for our justification, that through him we might obtain immortality and life eternal.

XXI. *Of the satisfaction of Christ, our only high priest, for us.*

We believe that Jesus Christ is ordained with an oath to be an everlasting high priest, after the order of Melchisedec. Who hath presented himself in our behalf before his Father, to appease his wrath by his full satisfaction, by offering himself on the tree of the cross, and pouring out his precious blood to purge away our sins; as the prophets had foretold. For it is written, "he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him, and with his stripes we are

healed: He was brought as a lamb to the slaughter, and numbered with the transgressors:" and condemned by Pontius Pilate as a malefactor, though he had first declared him innocent. Therefore, "he restored that which he took not away, and suffered, the just for the unjust," as well in his body as soul, feeling the terrible punishment which our sins had merited; insomuch "that his sweat became like unto drops of blood falling on the ground." He called out, "my God, my God, why hast thou forsaken me?" And hath suffered all this for the remission of our sins.—Wherefore we justly say with the Apostle Paul, "that we know nothing, but Jesus Christ, and him crucified; we count all things but loss and dung for the excellency of the knowledge of Christ Jesus our Lord:" in whose wounds we find all manner of consolation. Neither is it necessary to seek or invent any other means of being reconciled to God, than this only sacrifice, once offered, by which believers are made perfect for ever. This is also the reason why he was called by the angel of God, JESUS, that is to say, SAVIOUR, because he should save his people from their sins.

XXII. *Of our justification through faith in Jesus Christ.*

We believe that, to attain the true knowledge of this great mystery, the Holy Ghost kindleth in our hearts an upright faith, which embraces Jesus Christ, with all his merits, appropriates him, and seeks nothing more besides him. For it must needs follow, either that all things, which are requisite to our salvation, are not in Jesus Christ, or if all things are in him, that then those, who possess Jesus Christ through faith, have complete salvation in him.—Therefore, for any to assert, that Christ is not sufficient, but that something more is required besides him, would be too gross a blasphemy: For hence it would follow, that Christ was but half a Saviour. Therefore we justly say with Paul, *that we are justified by faith alone, or by faith without works.* However, to speak more clearly, we do not mean, that faith itself justifies us, for it is only an instrument, with which we embrace Christ our Righteousness: But Jesus Christ, imputing to us all his merits, and so many holy works which he hath done for us, and in our stead, is our Righteousness. And faith is an instrument, that keeps us in communion with him in all his benefits, which, when become ours, are more than sufficient to acquit us of our sins.

XXIII. *That our justification consists in the forgiveness of sin, and the imputation of Christ's righteousness.*

We believe that our salvation consists, in the remission of our sins for Jesus Christ's sake, and that therein our righteousness before God is implied: as David and Paul teach us, declaring this to be the happiness of man, that God imputes righteousness to him without works. And the same apostle saith, *that we are justified freely, by his grace, through the redemption which is in Jesus Christ.* And therefore we always hold fast this foundation, ascribing all the glory to God, humbling ourselves before him, and acknowledging ourselves to be such as we really are, without presuming to trust in any thing in ourselves, or in any merit of ours, relying and resting upon the obedience of Christ crucified alone, which becomes ours, when we believe in him: this is sufficient to cover all our iniquities, and to give us confidence, in approaching to God; freeing the conscience of fear, terror and dread, without following the example of our first father, Adam, who, trembling, attempted to cover himself with fig-leaves.—And verily if we should appear before God, relying on ourselves, or on any other creature, though ever so little, we should, alas! be consumed. And therefore every one must pray with David; *O Lord enter not into judgment with thy servant: for in thy sight shall no man living be justified.*

XXIV. *Of man's sanctification and good works.*

We believe that this true faith being wrought in man by the hearing of the word of God, and the operation of the Holy Ghost, doth regenerate and make him a new man, causing him to live a new life, and freeing him from the bondage of sin.—Therefore it is so far from being true, that this justifying faith makes men remiss in a pious and holy life, that on the contrary without it they would never do any thing out of love to God, but only out of self-love or fear of damnation. Therefore it is impossible that this holy faith can be unfruitful in man: for we do not speak of a vain faith, but of such a faith, which is called in scripture, *a faith that worketh by love*, which excites man to the practice of those works, which God has commanded in his word. Which works, as they proceed from the good root of faith, are good and acceptable in the sight of God, for as much as they are all sanctified by his grace: Howbeit they are of no account towards our justification. For it is by faith in Christ that we are justified, even before we do good works; otherwise they could not be good works, any more than the fruit of a tree can be good,

before the tree itself is good. Therefore we do good works, but not to merit by them, (for what can we merit) nay, we are beholden to God for the good works we do, and not he to us, *since it is he that worketh in us both to will and to do of his good pleasure.* Let us therefore attend to what is written, *when ye shall have done all those things which are commanded you, say, we are unprofitable servants: we have done that which was our duty to do.* In the mean time, we do not deny, that God rewards good works, but it is through his grace that he crowns his gifts. Moreover, though we do good works, we do not found our salvation upon them; for we can do no work but what is polluted by our flesh, and also punishable: and although we could perform such works, still the remembrance of one sin is sufficient to make God reject them. Thus then we should always be in doubt, tossed to and fro without any certainty, and our poor consciences be continually vexed, if they relied not on the merits of the suffering and death of our Saviour.

XXV. *Of the abolishing of the ceremonial law.*

We believe, that the ceremonies and figures of the law ceased at the coming of Christ, and that all the shadows are accomplished: so that the use of them must be abolished amongst christains; yet the truth and substance of them remain with us in Jesus Christ, in whom they have their completion. In the mean time, we still use the testimonies taken out of the law and the prophets, to confirm us in the doctrine of the gospel, and to regulate our life in all honesty, to the glory of God, according to his will.

XXVI. *Of Christ's intercession.*

We believe that we have no access unto God, than alone through the only mediator and advocate Jesus Christ, the righteous, who therefore became man, having united in one person the divine and human natures, that we men might have access to the divine Majesty, which access would otherwise be barred against us. But this Mediator, whom the Father hath appointed between him and us, ought in no wise to affright us by his majesty, or cause us to seek another according to our fancy. For there is no creature either in heaven or on earth, who loveth us more than Jesus Christ; *who though he was in the form of God, yet made himself of no reputation, and took upon him the form of a man, and of a servant for us, and was made like unto his brethren in all things.* If then we should seek for another Mediator, who would be well affected towards us, whom could we find,

who loved us more than he, who laid down his life for us, even when we were his enemies? And if we seek for one, who hath power and majesty, who is there that has so much of both as *he who sits at the right hand of his Father*, and who hath all power in heaven and on earth? And who will sooner be heard than the own well beloved Son of God? Therefore it was only through distrust that this practice of dishonouring, instead of honouring the saints, was introduced, doing that, which they never have done, nor required, but have on the contrary stedfastly rejected according to their bounden duty, as appears by their writings. Neither must we plead here our unworthiness; for the meaning is not that we should offer our prayers to God on account of our own unworthiness, but only on account of the excellency and worthiness of our Lord Jesus Christ, whose righteousness is become ours by faith. Therefore the apostle, to remove this foolish fear, or rather mistrust from us, justly saith, that *Jesus Christ was made like unto his brethren in all things, that he might be a merciful and faithful high priest, to make reconciliation for the sins of the people. For in that he himself hath suffered, being tempted, he is able to succour them that are tempted; and further to encourage us, he adds, seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.* The same apostle saith, *that we have boldness to enter into the holiest, by the blood of Jesus; let us draw near* (saith he) *with a true heart in full assurance of faith, &c.* Likewise, *Christ hath an unchangeable priesthood, wherefore he is able also to save them to the uttermost, that come unto God by him, seeing he ever liveth to make intercession for them.* What more can be required? since Christ himself saith, *I am the way and the truth, and the life, no man cometh unto the Father but by me.* To what purpose should we then seek another advocate, since it hath pleased God, to give us his own Son as an advocate? Let us not forsake him to take another, or rather to seek after another, without ever being able to find him; for God well knew, when he gave him to us, that we were sinners. Therefore according to the command of Christ, we call upon the heavenly Father through Jesus Christ our only mediator, as we are taught in the Lord's prayer; being as-

sured that whatever we ask of the Father in his name, will be granted us.

XXVII. *Of the catholic christian church.*

We believe and profess, one catholic or universal church, which is an holy congregation, of true christian believers, all expecting their salvation in Jesus Christ, being washed by his blood, sanctified and sealed by the Holy Ghost. This church hath been from the beginning of the world, and will be to the end thereof; which is evident from this, that Christ is an eternal king, which, without subjects, cannot be. And this holy church is preserved or supported by God, against the rage of the whole world; though she sometimes (for a while) appear very small, and in the eyes of men, to be reduced to nothing: as during the perilous reign of Achab, *the Lord reserved unto him seven thousand men, who had not bowed their knees to Baal.* Furthermore, this holy church is not confined, bound, or limited to a certain place, or to certain persons, but is spread and dispersed over the whole world; and yet is joined and united with heart and will, by the power of faith, in one and the same spirit.

XXVIII. *That every one is bound to join himself to the true church.*

We believe, since this holy congregation is an assembly of those who are saved, and that out of it there is no salvation, that no person of whatsoever state or condition he may be, ought to withdraw himself, to live in a separate state from it; but that all men are in duty bound to join and unite themselves with it; maintaining the unity of the church; submitting themselves to the doctrine and discipline thereof; bowing their necks under the yoke of Jesus Christ; and as mutual members of the same body, serving to the edification of the brethren, according to the talents God has given them. And that this may be the more effectually observed, it is the duty of all believers, according to the word of God, to separate themselves from all those, who do not belong to the church, and to join themselves to this congregation, wheresoever God hath established it, even though the magistrates and edicts of princes were against it; yea, though they should suffer death or any other corporal punishment. Therefore all those, who separate themselves from the same, or do not join themselves to it, act contrary to the ordinance of God.

XXIX. *Of the marks of the true church, and wherein she differs from the false church.*

We believe, that we ought diligently and circumspectly to discern from the word of God, which is the true church, since all sects which are in the world assume to themselves the name of the church. But we speak not here of hypocrites, who are mixed in the church with the good, yet are not of the church, though externally in it: but we say that the body and communion of the true church, must be distinguished from all sects, who call themselves the church. The marks, by which the true church is known, are these: If the pure doctrine of the gospel is preached therein; if she maintains the pure administration of the sacraments as instituted by Christ; if church discipline is exercised in punishing of sin: In short, if all things are managed according to the pure word of God, all things contrary thereto rejected; and Jesus Christ acknowledged as the only head of the church. Hence the true church may certainly be known, from which no man has a right to separate himself. With respect to those, who are members of the church, they may be known by the marks of christians, namely, by faith; and when they have received Jesus Christ the only Saviour, they avoid sin, follow after righteousness, love the true God and their neighbour, neither turn aside to the right or left, and crucify the flesh with the works thereof. But this is not to be understood, as if there did not remain in them great infirmities; but they fight against them through the spirit, all the days of their life, continually taking their refuge to the blood, death, passion, and obedience of our Lord Jesus Christ, "in whom they have remission of sins, through faith in him." As for the false church, she ascribes more power and authority to herself and her ordinances, than the word of God, and will not submit herself to the yoke of Christ.—Neither does she administer the sacraments as appointed by Christ in his word, but adds to and takes from them, as she thinks proper; she relieth more upon men than upon Christ; and persecutes those, who live holily according to the word of God, and rebuke her for her errors, covetousness, and idolatry. These two churches are easily known and distinguished from each other.

XXX. *Concerning the government of, and offices in the church.*

We believe, that this true church must be governed by that spiritual policy, which our Lord hath taught us in his word; namely, that there must be ministers or pastors to

preach the word of God, and to administer the sacraments; also elders and deacons, who, together with the pastors, form the council of the church: that by these means the true religion may be preserved, and the true doctrine every where propagated, likewise transgressors punished and restrained by spiritual means: also that the poor and distressed may be relieved and comforted, according to their necessities. By these means every thing will be carried on in the church with good order and decency, when faithful men are chosen, according to the rule prescribed by St. Paul in his epistle to Timothy.

XXXI. *Of the ministers, elders, and deacons.*

We believe, that the ministers of God's word, and the elders and deacons, ought to be chosen to their respective offices by a lawful election by the church, with calling upon the name of the Lord, and in that order, which the word of God teacheth. Therefore every one must take heed, not to intrude himself by indecent means, but is bound to wait till it shall please God to call him; that he may have testimony of his calling, and be certain and assured that it is of the Lord. As for the ministers of God's word, they have equally the same power and authority wheresoever they are, as they are all ministers of Christ, the only universal Bishop, and the only head of the church. Moreover, that this holy ordinance of God may not be violated or slighted, we say that every one ought to esteem the ministers of God's word, and the elders of the church, very highly for their work's sake, and be at peace with them without murmuring, strife or contention, as much as possible.

XXXII. *Of the order and discipline of the church.*

In the mean time we believe, though it is useful and beneficial, that those, who are rulers of the church, institute and establish certain ordinances among themselves for maintaining the body of the church; yet they ought studiously to take care, that they do not depart from those things, which Christ, our only master, hath instituted. And therefore, we reject all human inventions, and all laws, which man would introduce into the worship of God, thereby to bind and compel the conscience, in any manner whatever. Therefore we admit only of that, which tends to nourish and preserve concord, and unity, and to keep all men in obedience to God. For this purpose, excommunication or church discipline is requisite, with the several circumstances belonging to it, according to the word of God.

XXXIII. *Of the sacraments.*

We believe, that our gracious God, on account of our weakness and infirmities, hath ordained the sacraments for us, thereby to seal unto us his promises, and to be pledges of the good will and grace of God toward us, and also to nourish and strengthen our faith; which he hath joined to the word of the gospel, the better to present to our senses, both that, which he signifies to us by his word, and that which he works inwardly in our hearts, thereby assuring and confirming in us the salvation which he imparts to us. For they are visible signs and seals of an inward and invisible thing, by means whereof, God worketh in us by the power of the Holy Ghost. Therefore the signs are not in vain or insignificant, so as to deceive us. For Jesus Christ is the true object presented by them, without whom they would be of no moment. Moreover, we are satisfied with the number of sacraments which Christ our Lord hath instituted, which are two only, namely, the sacrament of baptism, and the holy supper of our Lord Jesus Christ.

XXXIV. *Of holy baptism.*

We believe and confess that Jesus Christ, who is the end of the law, hath made an end, by the shedding of his blood, of all other sheddings of blood, which men could or would make as a propitiation or satisfaction for sin: and that he, having abolished circumcision, which was done with blood, hath instituted the sacrament of baptism instead thereof; by which we are received into the church of God, and separated from all other people and strange religions, that we may wholly belong to him, whose ensign and banner we bear: And serves as a testimony unto us, that he will forever be our gracious God and Father. Therefore he has commanded all those, who are his, to be baptised with pure water, "in the name of the Father, and of the Son, and of the Holy Ghost:" Thereby signifying to us, that as water washeth away the filth of the body, when poured upon it, and is seen on the body of the baptised, when sprinkled upon him; so doth the blood of Christ, by the power of the Holy Ghost, internally sprinkle the soul, cleanse it from its sins, and regenerate us from children of wrath, unto children of God. Not that this is effected by the external water, but by the sprinkling of the precious blood of the Son of God; who is our red sea, thro' which we must pass, to escape the tyranny of Pharaoh, that is, the devil, and to enter into the spiritual land of Canaan. Therefore the ministers, on their part, administer the sacrament, and that which is visible, but our Lord giveth that

which is signified by the sacrament, namely, the gifts and invisible grace; washing, cleansing and purging our souls of all filth and unrighteousness; renewing our hearts, and filling them with all comfort; giving unto us a true assurance of his fatherly goodness; putting on us the new man, and putting off the old man with all his deeds:—Therefore we believe, that every man, who is earnestly studious of obtaining life eternal, ought to be but once baptised with this only baptism, without ever repeating the same: since we cannot be born twice. Neither doth this baptism only avail us, at the time when the water is poured upon us, and received by us, but also through the whole course of our life; therefore we detest the error of the anabaptists, who are not content with the one only baptism they have once received, and moreover condemn the baptism of the infants of believers, whom we believe ought to be baptised and sealed with the sign of the covenant, as the children in Israel formerly were circumcised, upon the same promises, which are made unto our children. And indeed Christ shed his blood no less for the washing of the children of the faithful, than for adult persons; and therefore they ought to receive the sign and sacrament of that, which Christ hath done for them; as the Lord commanded in the law, that they should be made partakers of the sacrament of Christ's suffering and death, shortly after they were born, by offering for them a lamb, which was a sacrament of Jesus Christ. Moreover, what circumcision was to the Jews, that baptism is to our children. And for this reason Paul calls baptism the circumcision of Christ.

XXXV. *Of the holy supper of our Lord Jesus Christ.*

We believe and confess, that our Saviour Jesus Christ did ordain and institute the sacrament of the holy supper, to nourish and support those whom he hath already regenerated and incorporated into his family, which is his church.—Now those, who are regenerated, have in them a two-fold life, the one corporal and temporal, which they have from the first birth, and is common to all men: the other spiritual and heavenly, which is given them in their second birth, which is effected by the word of the gospel, in the communion of the body of Christ; and this life is not common, but is peculiar to God's elect. In like manner God hath given us, for the support of the bodily and earthly life, earthly and common bread, which is subservient thereto, and is common to all men, even as life itself. But for the support of the spiritual and heavenly life, which believers have, he

hath sent a living bread, which descended from heaven, namely, Jesus Christ, who nourishes and strengthens the spiritual life of believers, when they eat him, that is to say, when they apply and receive him by faith in the spirit.—Christ, that he might represent unto us this spiritual and heavenly bread, hath instituted an earthly and visible bread, as a sacrament of his body, and wine as a sacrament of his blood, to testify by them unto us, that, as certainly as we receive and hold this sacrament in our hands, and eat and drink the same with our mouths, by which our life is afterwards nourished, we also do as certainly receive by faith (which is the hand and mouth of our soul) the true body and blood of Christ our only Saviour in our souls, for the support of our spiritual life. Now, as it is certain and beyond all doubt, that Jesus Christ hath not enjoined to us the use of his sacraments in vain, so he works in us all that he represents to us by these holy signs, though the manner surpasses our understanding, and cannot be comprehended by us, as the operations of the Holy Ghost are hidden and incomprehensible. In the mean time we err not, when we say, that what is eaten and drunk by us is the proper and natural body, and the proper blood of Christ. But the manner of our partaking of the same, is not by the mouth, but by the spirit through faith. Thus then, though Christ always sits at the right hand of his Father in the heavens, yet doth he not therefore cease to make us partakers of himself by faith. This feast is a spiritual table, at which Christ communicates himself with all his benefits to us, and gives us there to enjoy both himself, and the merits of his sufferings and death, nourishing, strengthening and comforting our poor comfortless souls, by the eating of his flesh, quickening and refreshing them by the drinking of his blood. Further, though the sacraments are connected with the thing signified, nevertheless both are not received by all men: the ungodly indeed receives the sacrament to his condemnation, but he doth not receive the truth of the sacrament. As Judas and Simon the sorcerer, both indeed received the sacrament, but not Christ, who was signified by it, of whom believers only are made partakers. Lastly, we receive this holy sacrament in the assembly of the people of God, with humility and reverence, keeping up amongst us a holy remembrance of the death of Christ our Saviour, with thanksgiving: making there confession of our faith, and of the christian religion. Therefore no one ought to come to this table, without having previously rightly examined himself; lest by eating of this bread and drinking of this cup, he eat

and drink judgment to himself. In a word, we are excited by the use of this holy sacrament, to a fervent love towards God, and our neighbour. Therefore we reject all mixtures and damnable inventions, which men have added unto, and blended with the sacraments, as profanations of them: and affirm that we ought to rest satisfied with the ordinance, which Christ and his apostles have taught us, and that we must speak of them in the same manner as they have spoken.

XXXVI. *Of Magistrates.*

We believe that our gracious God, because of the depravity of mankind, hath appointed kings, princes and magistrates, willing that the world should be governed by certain laws and policies; to the end that the dissoluteness of men might be restrained, and all things carried on among them with good order and decency. For this purpose he hath invested the magistracy with the sword, *for the punishment of evil doers, and for the protection of them that do well.* And their office is, not only to have regard unto, and watch for the welfare of the civil state; but also that they protect the sacred ministry; and thus may remove and prevent all idolatry and false worship; that the kingdom of antichrist may be thus destroyed, and the kingdom of Christ promoted. They must therefore countenance the preaching of the word of the gospel every where, that God may be honoured and worshipped by every one, as he commands in his word. Moreover, it is the bounden duty of every one, of what state, quality or condition soever he may be, to subject himself to the magistrates; to pay tribute, to show due honour and respect to them, and to obey them in all things which are not repugnant to the word of God; to supplicate for them in their prayers, that God may rule and guide them in all their ways, and that we may lead a quiet and peaceable life in all godliness and honesty. Wherefore we detest the anabaptists and other seditious people, and in general all those, who reject the higher powers and magistrates, and would subvert justice, introduce a community of goods, and confound that decency and good order, which God hath established among men.

XXXVII. *Of the last judgment.*

Finally we believe, according to the word of God, when the time appointed by the Lord (which is unknown to all creatures) is come, and the number of the elect complete, that our Lord Jesus Christ will come from heaven, corporally and visibly, as he ascended, with great glory and ma-

jesty to declare himself judge of the quick and the dead; burning this old world with fire and flame, to cleanse it. And then all men will personally appear before this great judge, both men and women and children, that have been from the beginning of the world to the end thereof, being summoned by the voice of the archangel, and by the sound of the trumpet of God. For all the dead shall be raised out of the earth, and their souls joined and united with their proper bodies, in which they formerly lived. As for those, who shall then be living, they shall not die as the others, but be changed in the twinkling of an eye, and from corruptible, become incorruptible. Then the books (that is to say the consciences) shall be opened, and the dead judged according to what they shall have done in this world, whether it be good or evil. Nay, all men shall give an account of every idle word they have spoken, which the world only counts amusement and jest: and then the secrets and hypocrisy of men shall be disclosed and laid open before all. And therefore the consideration of this judgment, is justly terrible and dreadful to the wicked and ungodly, but most desirable and comfortable to the righteous and the elect: because then their full deliverance shall be perfected, and there they shall receive the fruits of their labour and trouble, which they have borne. Their innocence shall be known to all, and they shall see the terrible vengeance which God shall execute on the wicked, who most cruelly persecuted, oppressed and tormented them in this world; and who shall be convicted by the testimony of their own consciences, and being immortal, shall be tormented in that everlasting fire, which is prepared for the devil and his angels. But on the contrary the faithful and elect shall be crowned with glory and honour; and the Son of God will confess their names before God his Father, and his elect angels; all tears shall be wiped from their eyes; and their cause, which is now condemned by many judges and magistrates, as heretical and impious, will then be known to be the cause of the Son of God. And for a gracious reward, the Lord will cause them to possess such a glory, as never entered into the heart of man to conceive. Therefore we expect that great day with a most ardent desire, to the end that we may fully enjoy the promises of God in Christ Jesus our Lord. *Amen.*

Even so, come Lord Jesus. Rev. xxii. 20.

THE LITURGY

OF THE REFORMED DUTCH CHURCH;

OR, THE FORMS USED THEREIN.

I. *Of Public Prayer.*—II. *Of the Administration of the Holy Sacraments.*—III. *Of the Exercise of Church Discipline.* IV. *Of the Ordination of Church Officers.*—V. *Of the Celebration of Marriage.*—VI. *Of Comforting the Sick.*

Christian Prayers to be used in the Assembly of the Faithful, and on other occasions.

A Prayer on the Lord's Day, before Sermon.

O ETERNAL God, and most merciful Father, we humbly prostrate ourselves before thy high majesty, against which we have so often and grievously offended; and acknowledge, if thou shouldst enter into judgment with us, that we have deserved nothing but eternal death: for besides that we all are by original sin, unclean in thy sight and children of wrath, conceived in sin and brought forth in iniquity, whereby all manner of evil lusts, striving against thee and our neighbour, dwell within us; we have also indeed, frequently and without end, transgressed thy precepts, neglected what thou hast commanded us, and done what thou hast expressly forbidden us. We have strayed like sheep, and have greatly offended against thee, which we acknowledge, and are heartily sorry for; nay we confess to our shame, and to the praise of thy mercy towards us, that our sins are more than the hairs of our head, and that we are indebted ten thousand talents, but not able to pay. Wherefore we are not worthy to be called thy children; nor to lift up our eyes towards Heaven, to pour out our prayers before thee. Nevertheless, O Lord God, and merciful Father, knowing that thou dost not desire the death of a sinner, but that he may turn from his wickedness and live; and that thy mercy is infinite, which thou showest unto those, who return to thee; we heartily call upon thee, trusting in our Mediator Jesus Christ, who is that Lamb of God, that taketh away the sins of the world, and we beseech thee, to commiserate our infirmity, forgiving us all our sins for Christ's sake. Wash us in the pure fountain of his blood, that we may become clean and white as snow. Cover our nakedness with his innocence and righteousness, for the glory of thy name's sake: clear our understanding of all blindness,

and our hearts of all hardness and pride. Open the mouth of thy servant at present, and replenish him with thy wisdom and knowledge, that he may purely and confidently set forth thy word; prepare also our hearts, that we may hear, understand and keep the same: write thy laws (according to thy promise) in the tables of our hearts, and strengthen us to delight and walk in the same, to the praise and glory of thy name, and to the edification of thy church. O gracious Father, we ask for, and desire all these things in the name of Jesus Christ, who hath taught us thus to pray—OUR FATHER, &c.

A Prayer on the Lord's Day, after Sermon.

ALMIGHTY and merciful God, we acknowledge in ourselves, and confess before thee, as the truth is, that we are not worthy to lift up our eyes towards heaven, and to present our prayers before thee, if thou shouldst respect our merits and worthiness: for our consciences accuse us, and our sins bear witness against us; we also know, that thou art a righteous judge, punishing the sins of those, who transgress thy commandments. But, O Lord, since thou hast commanded us to call upon thee in all times of necessity, and hast of thine ineffable mercy promised to hear our prayers, not because of our merits (which are none) but for the merits of our Lord Jesus Christ, whom thou hast appointed to be our Mediator and Advocate: wherefore we forsake all other help, and take our refuge to thy mercy alone.

Especially, O Lord, besides the innumerable benefits, which thou showest to all mankind in general on earth, thou hast in particular bestowed manifold favours on us, which we are not capable to comprehend or express: for thou hast delivered us from the woful slavery of the devil, and all idolatry, wherein we were held, and hast brought us to the light of thy truth, and to the knowledge of thy Holy Gospel. On the contrary, we have by our ingratitude been regardless of these thy benefits, we have departed from thee, and have followed our own devices, not honouring thee, as was our bounden duty to do. Thus have we, O Lord, grievously sinned, and highly offended thee, and can expect nothing else than everlasting death and damnation, if thou shouldst deal with us according to our deserts. Yea we also perceive, O Lord, by the chastisement, which thou daily art inflicting on us, that thou art justly displeased with us. For since thou art just, thou wilt punish no man without cause, and we also see thine hand stretched out, further to punish

us. But though thou didst punish us more severely than thou hast hitherto done, nay, though all the plagues fell upon us, wherewith thou didst visit the sins of thy people Israel, we must still confess that thou wouldst do us no injustice. But, O Lord, thou art our God, and we are but dust and ashes: Thou art our Creator, and we are thy handy work: thou art our Shepherd, and we are thy sheep: thou art our Redeemer, and we are those whom thou hast redeemed. Thou art our Father, and we are thy children and heirs. Therefore do not punish us in thine anger, but chastise us mercifully, and preserve that work, which thou hast of thy mercy begun in us, that the whole world may know and acknowledge thee to be our God and Saviour. Thy people Israel frequently offended thee, and thou didst justly punish them; but as oft as they turned themselves again to thee, thou didst always mercifully receive them into favour. And though their sins and transgressions were ever so great, thou didst always avert thy wrath and punishment prepared for them, by reason of the covenant which thou hadst made with thy servants, Abraham, Isaac, and Jacob; so that thou never hast refused to hear the prayers of thy people. And we have of thy mercy even that same covenant, which thou hast erected in the hand of Jesus Christ our Mediator, between thee and all believers: nay, it is now more glorious and efficacious, since Christ hath ratified and confirmed the same by his holy suffering and death, and entrance into his glory. Therefore, O Lord, forsaking ourselves, and all human assistance, we fly for succour to this blessed covenant of grace, by means whereof our Lord Jesus Christ (having offered his body once on the cross as a perfect sacrifice for us) hath reconciled us with thee forever. Therefore, O Lord, look upon the face of thine anointed, and not on our sins, that thine anger may be appeased by his intercession. And cause thy face to shine on us to our joy and salvation. Take us henceforth into thy holy guidance and protection, and govern us by thy holy Spirit, who, daily more and more mortifying our flesh with all its lusts, renews us to a better life, and produces in us fruits of true faith, that hereby thy name may be glorified and praised to all eternity, and that we despising all transitory things may with an ardent desire fix our thoughts only on things heavenly.

And in as much as it is thy pleasure that we should pray for all mankind, we beseech thee, to extend thy blessings on the doctrine of thy Holy Gospel, that it may be preached and accepted every where; that the whole world may be filled with thy saving knowledge; that the ignorant may be

converted, the weak strengthened; that every one, not only in word, but also in deed, may magnify and sanctify thy holy name. Send forth, for this end, faithful labourers in thy harvest.—And also replenish them with thy grace, that they may faithfully serve before thee. On the contrary, utterly destroy all false teachers, ravenous wolves, and hirelings, who seek their own honour and advantage, and not the glory of thy holy name, nor the welfare and salvation of souls. Be also pleased graciously to preserve and govern all thy christian churches spread over the face of the earth, in unity of true faith, and in godliness of life, that thy kingdom may daily increase, and that of satan be destroyed, till thy kingdom is perfected, when thou shalt be all in all.

Particularly we pray for these United States of America; keep them under thy holy protection; prosper them in their agriculture, manufactures, commerce and literature; and let their civil and religious rights be preserved inviolate to the latest posterity.

Bless and long preserve thy servant, the President of the United States. Bless the Vice-President; the Senate and house of Representatives, when in congress assembled. Bless all placed in authority throughout the states, and especially in the state wherein we reside; the Governor of the state, the Magistrates, and all others entrusted with powers, either legislative or executive.—Replenish them with all thy grace and heavenly gifts, each in his respective calling and state, wherein thou hast placed him, that they may wisely govern, and strenuously protect the people, whom thou hast committed to their care, faithfully defend thy worship and rightly administer justice: preside with thy holy Spirit in their assemblies, that in all cases they may resolve nothing, but what is good and becoming, and let the laws be happily executed; that these United States being preserved from all enemies, the evil doers punished, and the just protected, thy name thereby may be praised, and the kingdom of the King of kings, Christ Jesus, promoted: and that we may lead a quiet and peaceable life in all godliness and honesty. Moreover we pray for our brethren, who are under persecution or tyranny; comfort them with thy holy Spirit and mercifully deliver them: suffer not thy church wholly to be destroyed, nor the remembrance of thy name to be abolished from the face of the earth, lest the enemies of thy truth triumph to the dishonouring and blaspheming of thy name. But if it is thy divine will, that the suffering christians should die for the glory of thy name, and by their death witness unto the truth, comfort them in their sufferings, that they, consider-

ing them as coming from thy fatherly hand, may therefore, doing thy will, remain stedfast, whether in life or death; to thy glory and to the edification of thy church, and to their salvation. We likewise beseech thee, for all those, whom thou dost afflict, with poverty, imprisonment, sickness of body, or trouble of mind; comfort them all, O Lord, according to their several necessities. Grant that their chastisement may bring them to the knowledge of their sins, and to an amendment of their lives.—Give them also firm patience; alleviate their sufferings; and finally deliver them, that they may rejoice in thy goodness and eternally praise thy name.

And, O Lord, take us, together with all that belongs to, or concerns us, in thy keeping. Grant that we may live in our respective callings according to thy will, and so use the gifts which we receive of thy blessing, that they may not impede, but rather further us to life eternal. Strengthen us in all temptations, that we striving in true faith, may overcome, and hereafter enjoy with Christ life eternal.

We ask thee for all these things, as our faithful Lord, and Saviour Jesus Christ himself hath taught us—OUR FATHER, &c.

Afterwards the congregation is dismissed with the usual blessing.

Receive the blessing of the Lord.

The Lord bless thee, and keep thee: The Lord make his face to shine upon thee, and be gracious unto thee: The Lord lift up his countenance upon thee, and give thee peace.

A Prayer before the explanation of the Catechism.

O HEAVENLY Father, thy word is perfect, converting the soul, a sure testimony, making wise the simple, enlightening the eyes of the blind, and a powerful mean unto salvation, for all those, who believe. And whereas we are not only blind by nature, but even incapable of doing any good: and also since thou wilt help none, but those, who are of a broken and contrite heart; we beseech thee to enlighten our understanding with thy holy spirit, and give us a meek heart, free from all haughtiness and carnal knowledge, that we may, hearing thy word, rightly understand it, and regulate our life accordingly: be graciously pleased to convert all those, who still stray from thy truth, that we may together with them, unanimously serve thee in true holiness and righteousness all the days of our life.

We crave all these things for Christ's sake, who hath thus taught us to pray in his name, and promised to hear us—— OUR FATHER, &c.

A Prayer after the explanation of the Catechism.

O GRACIOUS God, and merciful Father, we give thee hearty thanks that it hath pleased thee, not only to take us, but also our little children, into thy covenant, which thou hast not only sealed unto them, by holy baptism, but yet daily showest, when thou perfectest thy praise out of their mouths, thus to cause the wise of the world to blush: we beseech thee, increase thy grace in them, that they may always grow and increase in Christ thy Son; till they acquire their perfect manly age in all knowledge and righteousness. Give us grace, that we may educate them, as thou hast commanded us, in thy knowledge and fear, that by their godliness the kingdom of satan may be destroyed, and the kingdom of Jesus Christ strengthened in this and other congregations, to the glory of thy holy name, and to their eternal salvation, through Jesus Christ. *Amen.*

A Prayer before Sermon in the Week.

HEAVENLY Father, eternal and merciful God, we acknowledge and confess before thy divine majesty, that we are poor miserable sinners, conceived in sin, and born in iniquity, prone to all evil, unfit for any good; and that we, by our sinful life, continually transgress thy holy commandments, whereby we provoke thine anger against us, and according to thy righteous judgment, expose ourselves unto eternal damnation. But, O Lord, we repent and are sorry that we have offended thee, we bewail our transgressions, beseeching that thou wilt graciously pity our misery. Have compassion on us, O most bounteous God and Father, and forgive us all our sins, for that holy passion of thy well beloved Son Jesus Christ. Grant us also the grace of thy holy Spirit, that we may with all our hearts study to know our own unrighteousness, and sincerely abhor ourselves: that sin may be mortified in us, and we may be raised up to a new life; that we may bring forth genuine fruits of holiness and righteousness, which through Jesus Christ are acceptable to thee. Give us to understand thy holy word according to thy divine will, that we may learn thereby to put our whole trust in thee alone, and withdraw it from all creatures. That also our old man, with all the affections thereof, may be

daily more and more crucified, and that we may offer up ourselves unto thee a living sacrifice, to the glory of thy holy name, and to the edification of our neighbours; through Jesus Christ, our Lord, who hath taught and commanded us to pray—OUR FATHER, &c.

A Prayer after Sermon in the Week.

LORD God Almighty, let not thy holy name be profaned for our sins, for we have divers ways sinned against thee, since we are not obedient to thy holy word, as we ought to be, and through ignorance and murmuring daily stir up thine anger against us: wherefore thou dost justly punish us: but O Lord, be mindful of thy great mercy, and have compassion on us. Give us knowledge of, and repentance for our sins, and amendment of our lives; strengthen the ministers of thy church, that they may faithfully and stedfastly declare thy holy word; and the magistrates of thy people, that they may bear the sword with equity and prudence; preserve us from all deceit and unfaithfulness; confound all evil, and subtle counsels taken against thy word and church. O Lord, withhold not from us thy spirit and word, but grant us increase of faith; and in all trouble and adversity, patience and constancy. Assist thy church, deliver her from all affliction, derision and persecution. Strengthen also the weak and sorrowful of heart, and send us thy peace, through Jesus Christ our Lord, who hath given us this sure promise: *verily, verily, I say unto you, whatsoever ye shall ask of the Father in my name, he will give it you;* and hath commanded us to pray—OUR FATHER, &c.

A Morning Prayer.

O MERCIFUL Father, we thank thee, that thou hast in faithfulness watched over us the night past, and we beseech thee to strengthen, and henceforth guide us by thy holy Spirit, that we may spend this, and all the days of our lives, in all righteousness and holiness, and that whatsoever we undertake, we may always aim at the promoting of thy glory, and expect all the success of our undertakings from thy bountiful hand alone: and to the end that we may obtain this mercy of thee, be pleased (according to thy promise) to forgive all our sins, through the holy passion and blood shedding of our Lord and Saviour Jesus Christ, for we heartily repent of them. Enlighten also our hearts, that we, having cast off all works of darkness, may as children of light walk in a new life in all godliness. Bless also the

preaching of thy gospel. Destroy all works of the devil. Strengthen all ministers of the gospel, and magistrates of thy people. Comfort all those who are persecuted and afflicted in mind, through Jesus Christ thy beloved Son, who hath promised us, that thou wilt certainly give us, whatsoever we shall ask in his name, and therefore hath commanded us to pray—OUR FATHER, &c.

An Evening Prayer.

O MERCIFUL God, eternal light, shining in darkness, thou who dispellest the night of sin, and all blindness of heart, since thou hast appointed the night for rest, and the day for labour; we beseech thee, grant that our bodies may rest in peace and quietness, that afterwards they may be able to endure the labour they must bear. Temper our sleep, that it be not disorderly, that we may remain spotless both in body and soul, nay, that our sleep itself may be to thy glory. Enlighten the eyes of our understanding, that we may not sleep in death; but always look for deliverance from this misery. Defend us against all assaults of the devil, and take us into thy holy protection. And although we have not passed this day, without having greatly sinned against thee, we beseech thee to hide our sins with thy mercy as thou hidest all things on earth with the darkness of the night, that we therefore may not be cast out from thy presence. Relieve and comfort all those, who are afflicted or distressed in mind, body or estate, through Jesus Christ our Lord, who hath taught us to pray—OUR FATHER, &c.

A Prayer at the opening of the Consistory.

HEAVENLY Father, eternal and merciful God, it hath pleased thee of thy infinite wisdom and goodness to gather a church to thyself out of all nations upon the face of the earth, by the preaching of the holy gospel, and to govern the same by the service of men. Thou hast also graciously called us up to this office, and commanded us to take heed unto ourselves and unto the flock, which Christ hath bought with his precious blood.—Since we are at this present assembled in thy holy name, after the example of the apostolic churches, to consult, as our office requires, about those things which may come before us, for the welfare and edification of thy churches, for which we acknowledge ourselves to be unfit and incapable, as we are by nature unable of ourselves to think any good, much less to put it in practice: therefore, we beseech thee, O faithful

God and Father, that thou wilt be pleased to be present with thy holy spirit, according to thy promise, in the midst of our present assembly, to guide us in all truth. Remove from us all misapprehensions and unbecoming desires of the flesh, and grant that thy holy word may be the only rule and guide of all our consultations, that they may tend to the glory of thy name, and to the edification of thy church, and to the discharge of our own consciences, through Jesus Christ thy Son, who with thee and the Holy Ghost, the only true God, is eternally to be praised and magnified. *Amen.*

A Prayer at the close of the Consistory.

O LORD God and heavenly Father, we heartily thank thee, that thou hast been pleased to gather a church to thyself in this part of the world, and to use our service therein, granting us the privilege, that we may freely and without hindrance preach thy holy gospel, and exercise all the duties of godliness: moreover we thank thee, that thou now hast been present with thy holy spirit in the midst of this our assembly, directing our determinations according to thy will, uniting our hearts in mutual peace and concord.—We beseech thee, O faithful God and Father, that thou wilt graciously be pleased to bless our intended labour, and effectually to execute thy begun work: always gathering unto thyself a true church, and preserving the same in the pure doctrine, and in the right use of thy holy sacraments, and in a diligent exercise of discipline. On the contrary, destroy all evil and crafty councils, which are devised against thy word and church. Strengthen also all the ministers of thy church, that they may faithfully and stedfastly declare thy holy word: and the magistrates of thy people, that they may bear the sword with righteousness and discretion. Particularly we pray for those, whom thou hast been pleased to put in authority over us, both those of higher and lower dignity, and especially for the worshipful magistrates of this city. Grant that their whole government may be thus directed, that the King of all kings may rule over them and their fellow-citizens, and that the kingdom of the devil (which is a kingdom of scandal and reproach) may, daily, more and more be destroyed and brought to nought by them as thy servants, and that we may lead with them a quiet and peaceable life, in all godliness and honesty. Hear us, O God and Father, through Jesus Christ thy beloved Son, who with thee and the Holy Ghost, the only and true God, is eternally to be magnified and praised. *Amen.*

A Prayer at the meeting of the Deacons.

MERCIFUL God and Father, thou who hast not only said unto us, that we should always have the poor with us, but hast also commanded that they should be assisted, and for that end hast ordained the service of deacons in thy church, by whom they might be relieved. As we, who are called to the office of deacons in this congregation, are here at present met in thy name, to consult together concerning our ministry, therefore we humbly beseech thee for the sake of Jesus Christ, that thou wilt be pleased to endue us with the spirit of discretion, to the end that we may rightly discern, who are really poor, and who are not: and that we may with all cheerfulness and fidelity, distribute the alms collected by us to every one according to his necessity, not leaving the indigent members of thy beloved Son comfortless, neither giving to those who are not in want. Kindle within the hearts of men an ardent love towards the poor, that they may liberally give of their temporal goods, of which thou hast made them stewards: and that we, having the means in hand to assist the indigent, may faithfully, without vexation, and with a free heart, perform our office. Grant us also the talents, not only to comfort the miserable with the external gift, but also with the holy word. And since man doth not live by bread alone, but by every word that proceedeth out of thy mouth, be pleased therefore to extend thy blessing over our distributions, and increase the bread of the poor, that both we and they may have reason to praise and thank thee: expecting the blessed coming of thy beloved Son Jesus Christ, who became poor for our sakes, to make us rich in eternity. *Amen.*

Grace before meat.

Psalm cxlv. 15, 16.—"The eyes of all wait upon thee, and thou givest them their meat in due season. Thou openest thine hand, and satisfiest the desire of every living thing."

ALMIGHTY God, thou, who hast created all things, and dost still maintain and govern them by thy divine power, and didst feed thy people Israel in the wilderness, bless us thy poor servants, and sanctify these thy gifts, which we receive from thy bountiful goodness, that we may temperately and holily use them according to thy will, and thereby acknowledge that thou art our Father and the fountain of all good. Grant also that we may at all times and above all things seek for that spiritual bread of thy word, with

which our souls are fed to life eternal, which thou hast prepared for us by the holy blood of thy beloved Son Jesus Christ. *Amen.*—OUR FATHER, &c.

Also our Lord Jesus Christ admonishes us:

Luke xxi. 34, 35.—"And take heed to yourselves, lest at any time your hearts be over charged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares: for as a snare shall it come on all them that dwell on the face of the whole earth."

Grace after meat.

Thus speaketh the Lord, in the fifth book of Moses, *chap.* viii. 10, 11.—"When thou hast eaten and art full, then thou shalt bless the Lord thy God, for the good land which he hath given thee. Beware that thou forget not the Lord thy God, in not keeping his commandments and his judgments, and his statutes which I command thee this day."

O LORD God, and heavenly Father, we thank thee for all thy benefits, which we without intermission receive from thy bountiful hand; we bless thy divine will, for preserving us in this mortal life, and for supplying all our wants; but especially for our regeneration unto the hope of a better life, which thou hast revealed unto us by the gospel. We beseech thee, merciful God and Father, not to suffer our hearts to be fixed on these earthly and corruptible things; but that we may always look up to heaven, expecting thence our Saviour Jesus Christ, until he appear in the clouds for our deliverance. *Amen.*—OUR FATHER, &c.

A Prayer for sick and tempted persons.

O ALMIGHTY, eternal, righteous God, and merciful Father, thou who art Lord of life and death, and without whose will, nothing is done in heaven, nor in earth, although we are not worthy to call upon thy name, nor to hope that thou wilt hear us, when we consider how we have hitherto employed our time; we beseech thee, that thou wilt be pleased of thy mercy to look upon us in the face of Jesus Christ, who has taken all our infirmities on him. We acknowledge that we are utterly incapable of any good, and prone to all evil, wherefore we have justly merited this punishment, yea, have deserved much more. But Lord, thou knowest that we are thy people, and that thou art our God: we have no other refuge than to thy mercy, which thou never hast withheld from any one who turned himself

to thee. Therefore we beseech thee not to impute our sins unto us, but account the wisdom, righteousness and holiness of Jesus Christ to us, that we may in him be able to stand before thee. Deliver us for his sake from these sufferings, that the wicked may not think that thou hast forsaken us. And if it is thy pleasure longer thus to try us, give us strength and patience to bear all such according to thy will, and let it all turn according to thy wisdom to our profit. Rather chastise us here, than hereafter, to be lost with the world. Grant that we may die to this world, and all earthly things, and that we may daily more and more be renewed after the image of Jesus Christ. Suffer us not to be separated by any means from thy love; but draw us daily nigher and nigher unto thee, that we may enter upon the end of our calling with joy, that is, may die, rise again, and live with Christ in eternity. We also believe that thou wilt hear us through Jesus Christ, who hath taught us to pray—OUR FATHER, &c.

Strengthen us also in the true faith, which we believe in our hearts and profess with our mouths.—I believe in God, &c.

Or thus:

ETERNAL merciful God and Father, the eternal salvation of the living and the everlasting life of the dying, seeing that thou hast death and life in thy hand alone, and takest such care of us continually, that neither health nor sickness, nor any good or evil can befall us, nay, not a hair can fall from our head, without thy will: and since thou dost order all things for the good of thy people, we beseech thee, grant us the grace of thy holy spirit, to teach us rightly to acknowledge our misery, and patiently to bear thy chastenings, which we have deserved ten thousand times more severe. We know that they are not the evidences of thy wrath, but of thy fatherly love towards us, that we should not be condemned with the world.—O Lord increase our faith in thine infinite mercy, that we may be more and more united to Christ, as members to their spiritual head, to whom thou wilt make us conform in sufferings and in glory. Lighten the cross, so that our weakness may be able to bear it. We submit ourselves entirely to thy holy will, whether thou art pleased to continue our souls longer in these tabernacles, or take them into eternal life, since we belong to Christ, and therefore shall not perish. We would willingly leave this weak body in hopes of a blessed resurrection, when it shall be restored to us much more glorious. Grant us to experience the blessed comfort of the remission of sins,

and of justification through Christ, that we by that shield may overcome all the assaults of satan. May his innocent blood wash away all the stain, and uncleanness of our sins, and his righteousness answer for our unrighteousness in thy last judgment. Arm us with faith and hope, that we may not be ashamed nor confounded by the terror of death; but when our bodily eyes are closing in darkness, may the eyes of our souls be directed towards thee; and when thou shalt have deprived us of the use of our tongues, may our hearts never cease to call upon thee. O Lord, we commit our souls into thy hands, forsake us not in our last extremity, and that only for the sake of Jesus Christ, who hath taught us to pray—OUR FATHER, &c.

THE FORM

FOR THE ADMINISTRATION OF BAPTISM TO INFANTS OF BELIEVERS.

THE principal parts of the doctrine of holy baptism are these three: *First.* That we with our children are conceived and born in sin, and therefore are children of wrath, in so much that we cannot enter into the kingdom of God, except we are born again. This, the dipping in, or sprinkling with water teaches us, whereby the impurity of our souls is signified, and we admonished to loathe, and humble ourselves before God, and seek for our purification and salvation without ourselves.

Secondly. Holy baptism witnesseth and sealeth unto us the washing away of sins through Jesus Christ. Therefore we are baptised *in the name of the Father, and of the Son, and of the Holy Ghost.* For when we are baptised in the name of the Father, God the Father witnesseth and sealeth unto us, that he doth make an eternal covenant of grace with us, and adopts us for his children and heirs, and therefore will provide us with every good thing, and avert all evil, or turn it to our profit. And when we are baptised in the name of the Son, the Son sealeth unto us, that he doth wash us in his blood from all our sins, incorporating us into the fellowship of his death and resurrection, so that we are freed from all our sins, and accounted righteous before God. In like manner, when we are baptised in the name of the Holy Ghost, the Holy Ghost assures us, by this holy sacrament, that he will dwell in us, and sanctify us to be mem-

bers of Christ, applying unto us, that which we have in Christ, namely, the washing away of our sins, and the daily renewing of our lives, till we shall finally be presented without spot or wrinkle among the assembly of the elect in life eternal.

Thirdly. Whereas in all covenants, there are contained two parts: therefore are we by God through baptism, admonished of, and obliged unto new obedience, namely, that we cleave to this one God, Father, Son, and Holy Ghost; that we trust in him, and love him with all our hearts, with all our souls, with all our mind, and with all our strength; that we forsake the world, crucify our old nature, and walk in a new and holy life.

And if we sometimes through weakness fall into sin, we must not therefore despair of God's mercy, nor continue in sin, since baptism is a seal and undoubted testimony, that we have an eternal covenant of grace with God.

And although our young children do not understand these things, we may not therefore exclude them from baptism, for as they are without their knowledge, partakers of the condemnation in Adam, so are they again received unto grace in Christ; as God speaketh unto Abraham the father of all the faithful, and therefore unto us and our children. Gen. xvii. 7, saying, "I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant; to be a God unto thee, and to thy seed after thee." This also the Apostle Peter testifieth, with these words, Acts ii. 39. "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Therefore God formerly commanded them to be circumcised, which was a seal of the covenant, and of the righteousness of faith: and therefore Christ also embraced them, laid his hands upon them and blessed them: Mark, chap. x.

Since then baptism is come in the place of circumcision, therefore infants are to be baptised as heirs of the kingdom of God, and of his covenant. And parents are in duty bound, farther to instruct their children herein, when they shall arrive to years of discretion. That therefore this holy ordinance of God, may be administered to his glory, to our comfort, and to the edification of his church, let us call upon his holy name.

O ALMIGHTY and eternal God, we beseech thee, that thou wilt be pleased of thine infinite mercy, graciously to look upon these children, and incorporate them by thy

holy spirit into thy Son Jesus Christ, that they may be buried with him into his death, and be raised with him in newness of life; that they may daily follow him, joyfully bearing their cross, and cleave unto him in true faith, firm hope, and ardent love: that they may, with a comfortable sense of thy favour, leave this life, which is nothing but a continual death, and at the last day, may appear without terror before the judgment-seat of Christ thy Son, through Jesus Christ our Lord, who with thee and the Holy Ghost, one only God, lives and reigns for ever. *Amen.*

An Exhortation to the Parents, and those who come with them to Baptism.

BELOVED in the Lord Jesus Christ, you have heard that baptism is an ordinance of God, to seal unto us and to our seed his covenant, therefore it must be used for that end, and not out of custom or superstition. That it may then be manifest, that you are thus minded, you are to answer sincerely to these questions.

First. Whether you acknowledge, that although our children are conceived and born in sin, and therefore are subject to all miseries, yea, to condemnation itself; yet that they are sanctified* in Christ, and therefore, as members of his church, ought to be baptised?

Secondly. Whether you acknowledge the doctrine which is contained in the old and new testament, and in the articles of the christian faith, and which is taught here in this christian church, to be the true and † perfect doctrine of salvation?

Thirdly. Whether you promise and intend to see these children, when come to the years of discretion, (whereof thou art either parent or witness) instructed and brought up in the aforesaid doctrine, or help or cause them to be instructed therein, to the utmost of your power? *Answer.* Yes.

Then the minister of God's word, in baptising, shall say, N. I baptise thee, in the name of the Father, and of the Son, and of the Holy Ghost.—*Amen.*

Thanksgiving.

ALMIGHTY God and merciful Father, we thank and praise thee, that thou hast forgiven us, and our children, all our sins, through the blood of thy beloved Son Je-

* *My children*, Ezek. 16. 21. *They are holy*, 1 Cor. 7. 14.
† D—Volkomene—complete.

sus Christ, and received us through thy holy spirit, as members of thy only begotten Son, and adopted us to be thy children, and sealed and confirmed the same unto us by holy baptism: we beseech thee, through the same Son of thy love, that thou wilt be pleased always to govern these baptised children by thy holy Spirit, that they may be piously and religiously educated, increase and grow up in the Lord Jesus Christ, that they then may acknowledge thy fatherly goodness and mercy, which thou hast shown to them and us, and live in all righteousness, under our only Teacher, King and High Priest, Jesus Christ; and manfully fight against, and overcome sin, the devil and his whole dominion, to the end that they may eternally praise and magnify thee, and thy Son Jesus Christ, together with the Holy Ghost, the one only true God. *Amen.*

THE FORM

FOR THE ADMINISTRATION OF HOLY BAPTISM TO ADULT PERSONS.

HOWEVER children of christian parents (although they understand not this mystery) must be baptised by virtue of the covenant; yet it is not lawful to baptise those who are come to years of discretion, except they first be sensible of their sins, and make confession both of their repentance and faith in Christ: for this cause did not only John the Baptist preach (according to the command of God) the baptism of repentance, and baptised, for the remission of sins, those who confessed their sins, Mark 1. and Luke 3. But our Lord Jesus Christ also commanded his disciples to teach all nations, and then to baptise them, in the name of the Father, and of the Son, and of the Holy Ghost, Mat. 23. Mark 16. Adding this promise: "He that believeth and is baptised shall be saved." According to which rule, the Apostles, as appeareth from Acts 2, 10. and 16, baptised none who were of years of discretion, but such who made confession of their faith and repentance; therefore it is not lawful now-a-days, to baptise any other adult persons, than such as have been taught the mysteries of holy baptism, by the preaching of the gospel, and are able to give an account of their faith by the confession of the mouth.—Since therefore you N. are also desirous of holy baptism, to the end, it may be to you a seal of your ingrafting into the church of God, that it may appear that you do not only re-

ceive the christian religion, in which you have been privately instructed by us, and of which also you have made confession before us; but that you (through the grace of God) intend and purpose to lead a life according to the same; you are sincerely to give answer before God and his church; *First:* Dost thou believe in the only true God, distinct in three persons, Father, Son and Holy Ghost, who hath made heaven and earth, and all that in them is, of nothing, and still maintains and governs them, insomuch that nothing comes to pass, either in heaven or on earth, without his divine will? *Answer.* Yes.

Secondly. Dost thou believe that thou art conceived and born in sin, and therefore art a child of wrath by nature, wholly incapable of doing any good, and prone to all evil; and that thou hast frequently, both in thought, word and deed, transgressed the commandments of the Lord: and whether thou art heartily sorry for these sins? *Answer.* Yes.

Thirdly. Dost thou believe that Christ, who is the true and eternal God, and very man, who took his human nature on him out of the flesh and blood of the Virgin Mary, is given thee of God, to be thy Saviour, and that thou dost receive by this faith, remission of sins in his blood, and that thou art made by the power of the Holy Ghost, a member of Jesus Christ and his church? *Answer.* Yes.

Fourthly. Dost thou assent to all the articles of the christian religion, as they are taught here, in this christian church, according to the word of God; and purpose stedfastly to continue in the same doctrine to the end of thy life; and also dost thou reject all heresies and schisms, repugnant to this doctrine, and promise to persevere in the communion of our christian church, not only in the hearing of the word, but also in the use of the Lord's Supper? *Answer.* Yes.

Fifthly. Hast thou taken a firm resolution always to lead a christian life; to forsake the world and its evil lusts, as is becoming the members of Christ and his church; and to submit thyself to all christian admonitions? *Answer.* Yes.

The good and great God mercifully grant his grace and blessing to this your purpose, through Jesus Christ. *Amen.*

THE FORM

FOR THE ADMINISTRATION OF THE LORD'S SUPPER.

BELOVED in the Lord Jesus Christ, attend to the words of the institution of the holy supper of our Lord Jesus Christ, as they are delivered by the holy Apostle Paul, 1 Cor. xi. 23–30.

"For I have received of the Lord, that which also I delivered unto you, that the Lord Jesus, the same night in which he was betrayed, took bread; and when he had given thanks, he brake it, and said, take, eat; this is my body, which is broken for you, this do in remembrance of me. And after the same manner also, he took the cup, when he had supped, saying, this cup is the new testament in my blood; this do ye, as oft as ye drink it in remembrance of me: for as oft as ye eat this bread, and drink this cup, ye do show the Lord's death till he come. Wherefore, whosoever shall eat this bread, and drink this cup, of the Lord unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup; for he that eateth and drinketh unworthily, eateth and drinketh * damnation to himself, not discerning the Lord's body."—That we may now celebrate the supper of the Lord to our comfort, it is above all things necessary,

First. Rightly to examine ourselves.

Secondly. To direct it to that end, for which Christ hath ordained and instituted the same, namely, to his remembrance. The true examination of ourselves, consists of these three parts.

First. That every one consider by himself, his sins and the curse due to him for them, to the end that he may abhor and humble himself before God: considering that the wrath of God against sin is so great, that (rather than it should go unpunished) he hath punished the same in his beloved Son Jesus Christ, with the bitter and shameful death of the cross.

Secondly. That every one examine his own heart, whether he doth believe this faithful promise of God, that all his sins are forgiven him, only for the sake of the passion and death of Jesus Christ, and that the perfect righteousness of Christ is imputed and freely given him as his own, yea, so

* *Gr.* — κρίμα — *D.* — Oordeel — *E.* — Judgment, condemnation.

perfectly, as if he had satisfied in his own person for all his sins, and fulfilled all righteousness.

Thirdly. That every one examine his own conscience, whether he purposeth henceforth to show true thankfulness to God in his whole life, and to walk uprightly before him; as also, whether he hath laid aside unfeignedly all enmity, hatred, and envy, and doth firmly resolve henceforward to walk in true love and peace with his neighbour.

All those then, who are thus disposed, God will certainly receive in mercy, and count them worthy partakers of the table of his Son Jesus Christ. On the contrary, those who do not feel this testimony in their hearts, eat and drink judgment to themselves.

Therefore, we also, according to the command of Christ and the Apostle Paul, admonish all those who are defiled with the following sins, to keep themselves from the table of the Lord, and declare to them that they have no part of the kingdom of Christ; such as all idolaters, all those who invoke deceased saints, angels, or other creatures; all those who worship images; all enchanters, diviners, charmers, and those who confide in such enchantments; all despisers of God and his word, and of the holy sacraments; all blasphemers; all those who are given to raise discord, sects and mutiny in church or state; all perjured persons; all those who are disobedient to their parents and superiors; all murderers, contentious persons, and those who live in hatred and envy against their neighbours; all adulterers, whoremongers, drunkards, thieves, usurers, robbers, gamesters, covetous, and all who lead offensive lives.

All these, while they continue in such sins, shall abstain from this meat, (which Christ hath ordained only for the faithful) lest their judgment and condemnation be made the heavier. But this is not designed (dearly beloved brethren and sisters in the Lord) to deject the contrite hearts of the faithful, as if none might come to the supper of the Lord, but those who are without sin: for we do not come to this supper, to testify thereby that we are perfect and righteous in ourselves; but on the contrary, considering that we seek our life out of ourselves in Jesus Christ, we acknowledge that we lie in the midst of death: therefore, notwithstanding we feel many infirmities and miseries in ourselves, as namely, that we have not perfect faith, and that we do not give ourselves to serve God with that zeal as we are bound, but have daily to strive with the weakness of our faith, and the evil lusts of our flesh; yet, since we are (by the grace of the Holy Ghost) sorry for these weaknesses, and earnest

ly desirous to fight against our unbelief, and to live according to all the commandments of God: therefore we rest assured that no sin or infirmity, which still remaineth against our will, in us, can hinder us from being received of God in mercy, and from being made worthy partakers of this heavenly meat and drink.

Let us *now also* consider, to what end the Lord hath instituted his supper, namely, that we do it in remembrance of him. Now after this manner are we to remember him by it.

First. That we are confidently persuaded in our hearts, that our Lord Jesus Christ (according to the promises made to our forefathers in the old testament) was sent of the Father into the world: that he assumed our flesh and blood; that he bore for us the wrath of God (under which we should have perished everlastingly) from the beginning of his incarnation, to the end of his life upon earth; and that he hath fulfilled, for us, all obedience to the divine law, and righteousness: especially, when the weight of our sins and the wrath of God pressed out of him the bloody sweat in the garden, where he was bound that we might be freed from our sins: that he afterwards suffered innumerable reproaches, that we might never be confounded. That he was innocently condemned to death, that we might be acquitted at the judgment-seat of God: yea, that he suffered his blessed body to be nailed on the cross—that he might fix thereon the hand-writing of our sins; and hath also taken upon himself the curse due to us, that he might fill us with his blessings; and hath humbled himself unto the deepest reproach and pains of hell, both in body and soul, on the tree of the cross, when he cried out with a loud voice, *my God, my God! why hast thou forsaken me!* That we might be accepted of God, and never be forsaken of him: and finally confirmed with his death and shedding of his blood, the new and eternal testament, that covenant of grace and reconciliation, when he said, it is finished.

And, that we might firmly believe that we belong to this covenant of grace, the Lord Jesus Christ, in his last supper, took bread, and when he had given thanks, he brake it, and gave it to his disciples, and said, Take, eat, this is my body which is broken for you, this do in remembrance of me; in like manner also after supper he took the cup, gave thanks and said, Drink ye all of it; this cup is the new testament in my blood, which is shed for you and for many, for the remission of sins; this do ye as often as ye drink it in remembrance of me: that is, as often as ye eat of this bread and drink of this cup, you shall thereby as by a sure remembrance and pledge, be admonished and assured of this my heavy

love and faithfulness towards you; that, whereas you should otherwise have suffered eternal death, I have given my body to the death of the cross, and shed my blood for you; and as certainly feed and nourish your hungry and thirsty soul with my crucified body, and shed blood, to everlasting life as this bread is broken before your eyes, and this cup is given to you, and you eat and drink the same with your mouth, in remembrance of me.

From this institution of the holy supper of our Lord Jesus Christ, we see that he directs our faith and trust to his perfect sacrifice (once offered on the cross) as to the only ground and foundation of our salvation, wherein he is become to our hungry and thirsty souls, the true meat and drink of life eternal. For by his death he hath taken away the cause of our eternal death and misery, namely, sin: and obtained for us the quickening spirit, that we by the same (which dwelleth in Christ as in the head, and in us as his members) might have true communion with him, and be made partakers of all his blessings, of life eternal, righteousness and glory.

Besides, that we by the same spirit may also be united as members of one body in true brotherly love, as the holy apostle saith, *For we, being many, are one bread and one body: for we are all partakers of that one bread.* For as out of many grains one meal is ground, and one bread baked, and out of many berries being pressed together, one wine floweth, and mixeth itself together; so shall we all, who by a true faith are ingrafted into Christ, be altogether one body, through brotherly love, for Christ's sake, our beloved Saviour, who hath so exceedingly loved us; and not only show this in word, but also in very deed towards one another.

Hereto assist us, the Almighty God and Father of our Lord Jesus Christ, through his holy spirit. *Amen.*

That we may obtain all this, let us humble ourselves before God, and with true faith implore his grace.

O MOST merciful God and Father, we beseech thee, that thou wilt be pleased in this supper (in which we celebrate the glorious remembrance of the bitter death of thy beloved Son Jesus Christ) to work in our hearts through the holy spirit, that we may daily more and more with true confidence, give ourselves up unto thy Son Jesus Christ, that our afflicted and contrite hearts, through the power of the Holy Ghost, may be fed and comforted with his true body and blood; yea, with him, true God and man, that only heavenly bread: and that we may no longer live in our sins, but he in us, and we in him, and thus truly be made partakers of the

new and everlasting testament, and of the covenant of grace. That we may not doubt but thou wilt forever be our gracious Father, never more imputing our sins unto us, and providing us with all things necessary, as well for the body as the soul, as thy beloved children and heirs; grant us also thy grace, that we may take upon us our cross cheerfully, deny ourselves, confess our Saviour, and in all tribulations, with uplifted heads expect our Lord Jesus Christ from heaven, where he will make our mortal bodies like unto his most glorious body, and take us unto him in eternity. *Amen.*—OUR FATHER, &c.

Strengthen us also by this holy supper in the Catholic undoubted Christian faith, whereof we make confession with our mouths and hearts, saying,

I BELIEVE in God the Father Almighty, Maker of heaven and earth: and in Jesus Christ his only Son our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried, he descended into hell: the third day he rose again from the dead, he ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost; the holy Catholic church; the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen.

That we may be now fed with the true heavenly bread, Christ Jesus, let us not cleave with our hearts unto the external bread and wine, but lift them up on high in heaven, where Christ Jesus is our advocate, at the right hand of his heavenly Father, whither all the articles of our faith lead us; not doubting, but we shall as certainly be fed and refreshed in our souls through the working of the Holy Ghost, with his body and blood, as we receive the holy bread and wine in remembrance of him.

In breaking and distributing the bread, the Minister shall say,

The bread which we break, is the communion of the body of Christ.

And when he giveth the cup,

The cup of blessing, which we bless, is the communion of the blood of Christ.

During the communion, there shall or may be devoutly sung, a psalm, or some chapter read, in remembrance of the death of Christ, as the 53d chapter of Isaiah, the 13, 14, 15, 16, 17 and 18th chapters of John, or the like.

After the communion, the Minister shall say,

BELOVED in the Lord, since the Lord hath now fed our souls at his table, let us therefore jointly praise his holy name with thanksgiving, and every one say in his heart, thus,

Bless the Lord, O my soul; and all that is within me, bless his holy name.

Bless the Lord, O my soul, and forget not all his benefits.

Who forgiveth all thine iniquities: who healeth all thy diseases.

Who redeemeth thy life from destruction, who crowneth thee with loving kindness and tender mercies.

The Lord is merciful and gracious, slow to anger and plenteous in mercy.

He hath not dealt with us after our sins, nor rewarded us according to our iniquities.

For as the heaven is high above the earth, so great is his mercy towards them that fear him.

As far as the East is from the West, so far hath he removed our transgressions from us.

Like as a father pitieth his children, so the Lord pitieth them that fear him.

Who hath not spared his own Son, but delivered him up for us all, and given us all things with him. Therefore God commendeth therewith his love towards us, in that while we were yet sinners, Christ died for us; much more then, being now justified in his blood, we shall be saved from wrath through him: for, if, when we were enemies, we were reconciled to God by the death of his Son; much more being reconciled, we shall be saved by his life.—Therefore shall my mouth and heart show forth the praise of the Lord from this time forth forever more. *Amen.*

Let every one say with an attentive heart,

O! ALMIGHTY, merciful God and Father, we render thee most humble and hearty thanks, that thou hast of thy infinite mercy, given us thine only begotten Son, for a Mediator and a sacrifice for our sins, and to be our meat and drink unto life eternal, and that thou givest us a lively faith, whereby we are made partakers of such thy benefits—thou hast also been pleased, that thy beloved Son Jesus Christ should institute and ordain his holy supper for the confirmation of the same. Grant, we beseech thee, O faithful God and Father, that through the operation of thy holy Spirit, the commemoration of the death of our Lord Jesus Christ may tend to the daily increase of our faith, and saving fellowship with him, through Jesus Christ thy Son, in whose name we conclude our prayers, saying—OUR FATHER, &c.

THE FORM

OF EXCOMMUNICATION.

BELOVED in the Lord Jesus Christ; it is known unto you, that we have several times, and by several methods declared unto you the great sin committed, and the heinous offence given by our fellow-member N. to the end that he, by your christian admonition, and prayers to God might be brought to repentance, and so be freed from the bonds of the devil, (by whom he is held captive) and recovered by the will of the Lord; but we cannot conceal from you, with great sorrow, that no one has as yet appeared before us, who hath in the least given us to understand that he, by the frequent admonitions given him, (as well in private as before witnesses, and in the presence of many) is come to any remorse for his sins, or hath shown the least token of true repentance; since then he daily aggravates his sin (which in itself is not small) by his stubbornness, and since we have signified unto you the last time, that in case he did not repent, after such patience shown him by the church, we should be under the disagreeable necessity of being further grieved for him, and come to the last remedy: wherefore we at this present are necessitated to proceed to this excommunication according to the command and charge given us by God in his holy word; to the end that he may hereby be made (if possible) ashamed of his sins, and likewise that we may not by this rotten and as yet incurable member, put the whole body of the church in danger, and that God's name may not be blasphemed.

Therefore we, the ministers and rulers of the church of God, being here assembled in the name and authority of our Lord Jesus Christ, declare before you all, that for the aforesaid reasons we have excommunicated, and by these, do excommunicate N. from the church of God, and from fellowship with Christ, and the holy sacraments, and from all the spiritual blessings and benefits, which God promiseth to and bestows upon his church, so long as he obstinately and impenitently persists in his sins, and is therefore to be accounted by you as a heathen man and a publican, according to the command of Christ, Mat. 18. who saith, that whatsoever his ministers shall bind on earth, shall be bound in heaven.

Further we exhort you beloved christians, to keep no company with him, that he may be ashamed; yet count him not

as an enemy, but at all times admonish him as you would a brother. In the mean time let every one take warning by this and such like examples, to fear the Lord, and diligently take heed unto himself, *If he thinketh he standeth, lest he fall;* but having true fellowship with the Father and his Son Jesus Christ, together with all faithful christians, remain stedfast therein to the end, and so obtain eternal salvation. You have seen, beloved brethren and sisters, in what manner this our excommunicated brother has begun to fall, and by degrees is come to ruin; observe therefore, how subtle satan is, to bring man to destruction, and to withdraw him from all salutary means of salvation: guard then, against the least beginnings of evil, "and laying aside," according to the exhortation of the apostle, "every weight and the sin which does so easily beset us, let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; be sober, watch and pray, lest you enter into temptation. To-day, if you will hear the voice of the Lord, harden not your hearts, but work out your own salvation with fear and trembling;" and every one repent of his sins, lest our God humble us again, and that we be obliged to bewail some one of you; but that you may with one accord, living in all godliness, be our crown and joy in the Lord.

Since it is God who worketh in us, both to will and to do of his good pleasure, let us call upon his holy name with confession of our sins, saying,

O! RIGHTEOUS God and merciful Father, we bewail our sins before thy high majesty, and acknowledge that we have deserved the grief and sorrow caused unto us by the cutting off of this our late fellow-member: yea, we all deserve, shouldst thou enter into judgment with us, by reason of our great transgressions, to be cut off and banished from thy presence.—But, O Lord, thou art merciful unto us for Christ's sake, forgive us our trespasses, for we heartily repent of them, and daily work in our hearts a greater measure of sorrow for them; that we may, fearing thy judgments, which thou executest against the stiff-necked, endeavour to please thee: grant us to avoid all pollution of the world, and those who are cut off from the communion of the church, that we may not make ourselves partakers of their sins: and that he, who is excommunicated, may become ashamed of his sins: and since thou desirest not the death of a sinner, but that he may repent and live, and the bosom of thy church is always open for those, who turn away from their wickedness: we therefore humbly beseech thee, to

Kindle in our hearts a pious zeal, that we may labour, with good christian admonitions and examples, to bring again this excommunicated person on the right way, together with all those, who, through unbelief or di-soluteness of life, go astray.

Give thy blessing to our admonitions, that we may have reason thereby to rejoice again in him, for whom we must now mourn: and that thy holy name may be praised, through our Lord Jesus Christ, who hath thus taught us to pray—OUR FATHER, &c.

THE FORM

OF RE-ADMITTING EXCOMMUNICATED PERSONS INTO THE CHURCH OF CHRIST.

BELOVED in the Lord, it is known unto you, that some time ago our fellow-member N. was cut off from the church of Christ: we cannot now conceal from you, that he, by the above-mentioned remedy, as also by the means of good admonitions and your christian prayers, is come so far, that he is ashamed of his sins, praying us to be re-admitted into the communion of the church.

Since we then by the virtue of the command of God, are in duty bound to receive such persons with joy, and it being necessary that good order should be used therein, we therefore give you to understand hereby, that we purpose to loose again the aforementioned excommunicated person from the bond of excommunication, the next time when by the grace of God we celebrate the supper of the Lord, and receive him again into the communion of the church; except any one of you, in the mean time, shall show just cause why this ought not to be done, of which you must give notice to us in due time. In the mean time, let every one thank the Lord, for the mercy shown this poor sinner, beseeching him to perfect his work in him to his eternal salvation. *Amen.*

Afterwards, if no impediment be alleged, the Minister shall proceed to the re-admission of the excommunicated sinner, in the following manner:

BELOVED christians, we have the last time informed you of the repentance of our fellow-member N. to the end that he might with your foreknowledge be again received into the church of Christ: and whereas no one has alleged any thing why his re-admission ought not to take place, we therefore at present purpose to proceed to the same.

Our Lord Jesus Christ, Mat. 18, having confirmed the sentence of his church, in the excommunicating of impenitent sinners, declareth immediately thereupon, *that whatsoever his ministers shall loose on earth, shall be loosed in heaven;* whereby he giveth to understand, that when any person is cut off from his church, he is not deprived of all hopes of salvation; but can again be loosed from the bonds of condemnation. Therefore, since God declares in his word, that he takes no pleasure in the death of a sinner, but that he turn from his wickedness and live, so the church always hopes for the repentance of the backslidden sinner, and keepeth her bosom open to receive the penitent; accordingly the Apostle Paul, 1 Cor. 5, commanded the Corinthian (whom he had declared ought to be cut off from the church) to be again received and comforted, since being reproved by many, he was come to the knowledge of his sins: to the end that he should not be swallowed up with over much sorrow. 2 Cor. 2.

Secondly. Christ teacheth us in the aforementioned text, that the sentence of absolution, which is passed upon such a penitent sinner according to the word of God, is counted sure and firm by the Lord; therefore, no one ought to doubt in the least, who truly repents, that he is assuredly received by God in mercy, as Christ saith, John, chap. 20. *Whosesoever sins ye remit, they are remitted unto them.*

But now to proceed to the matter in hand: I ask thee, N. whether thou dost declare here with all thine heart before God and his church; that thou art sincerely sorry for the sin and stubbornness, for which thou hast been justly cut off from the church? whether thou dost also truly believe, that the Lord hath forgiven thee, and doth forgive thy sins for Christ's sake, and that thou therefore art desirous to be readmitted into the church of Christ, promising henceforth to live in all godliness according to the command of the Lord?

Answer. Yes, Verily.

Then the Minister shall further say,

We then, here assembled in the name and authority of the Lord Jesus Christ, declare thee, N. to be absolved from the bonds of excommunication; and do receive thee again into the church of the Lord, and declare unto thee that thou art in the communion of Christ and of the holy sacraments, and of all the spiritual blessings and benefits of God, which he promiseth to and bestoweth upon his church: may the eternal God preserve thee therein to the end, through his only begotten Son Jesus Christ. *Amen.*

Be therefore assured in thy heart, my beloved brother, that the Lord hath again received thee in mercy. Be diligent henceforward to guard thyself against the subtility of satan, and the wickedness of the world, to the end that thou mayest not fall again into sin: love Christ, for many sins are forgiven thee.

And you, beloved christians, receive this your brother with hearty affection; be glad that he was dead and is alive again, he was lost and is found: rejoice with the angels of heaven, over this sinner who repenteth: count him no longer as a stranger, but as a fellow-citizen with the saints, and of the household of God.

And whereas we can have no good of ourselves, let us, praising and magnifying the Lord Almighty, implore his mercy, saying,

GRACIOUS God and Father, we thank thee through Jesus Christ, that thou hast been pleased to give this our fellow brother repentance unto life, and us cause to rejoice in his conversion. We beseech thee, show him thy mercy, that he may become more and more assured in his mind of the remission of his sins, and that he may receive from thence inexpressible joy and delight, to serve thee. And whereas he hath heretofore by his sins offended many, grant that he may, by his conversion, edify many. Grant also that he may stedfastly walk in thy ways, to the end: and may we learn from this example, that with thee is mercy, that thou mayest be feared; and that we, counting him for our brother and co-heir of life eternal, may jointly serve thee with filial fear and obedience all the days of our life, through Jesus Christ our Lord, in whose name we thus conclude our prayer—OUR FATHER, &c.

THE FORM

FOR ORDAINING THE MINISTERS OF GOD'S WORD.

The sermon and the usual prayers being finished, the Minister shall thus speak to the congregation.

BELOVED brethren, it is known unto you, that we have now at three different times published the name of our brother N. here present, to learn whether any person had aught to offer concerning his doctrine or life, why he might not be ordained to the ministry of the word. And whereas no one hath appeared before us, who hath alleged any thing lawful against his person, we shall therefore at present, in the

name of the Lord, proceed to his ordination; for which purpose, you N. and all those who are here present, shall first attend to a short declaration taken from the word of God, touching the institution and the office of pastors and ministers of God's word; where, in the first place you are to observe, that God our heavenly Father, willing to call and gather a church from amongst the corrupt race of men unto life eternal, doth by a particular mark of his favour use the ministry of men therein.

Therefore, Paul saith, that the Lord *Jesus Christ hath given some apostles and some prophets, and some evangelists, and some pastors and ministers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.* Here we see that the holy Apostle among other things saith, that the pastoral office is an institution of Christ.

What this holy office enjoins, may easily be gathered from the very name itself; for as it is the duty of a common shepherd, to feed, guide, protect and rule the flock committed to his charge; so it is with regard to these spiritual shepherds, who are set over the church, which God calleth unto salvation, and counts as sheep of his pasture. The pasture, with which these sheep are fed, is nothing else but the preaching of the gospel, accompanied with prayer, and the administration of the holy sacraments; the same word of God is likewise the staff with which the flock is guided and ruled, consequently it is evident, that the office of pastors and ministers of God's word is,

First. That they faithfully explain to their flock, the word of the Lord, revealed by the writings of the prophets and the apostles; and apply the same as well in general as in particular, to the edification of the hearers; instructing, admonishing, comforting, and reproving, according to every one's need; preaching repentance towards God, and reconciliation with him through faith in Christ; and refuting with the holy scriptures, all schisms and heresies which are repugnant to the pure doctrine. All this is clearly signified to us in holy writ, for the Apostle Paul saith, *that these labour in the word;* and elsewhere he teacheth, that this must be done *according to the measure or rule of faith;* he writes also, that a pastor *must hold fast and rightly divide the faithful and sincere word which is according to the doctrine:* likewise, *he that prophesieth* (that is, preacheth God's word) *speaketh unto men to edification, and exhortation and comfort:* in another place he proposes himself as a pattern to pastors, *declaring that he hath publicly, and from house to house, taught and testified repentance toward God, and faith toward our Lord Jesus Christ*

but particularly we have a clear description of the office, and ministers of God's word, 2 Corinth. chap. 5. 18, 19, and 20th verses, where the Apostle thus speaketh, "And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us (namely, to the apostles and pastors) the ministry of reconciliation; to-wit, that God was, in Christ, reconciling the world unto himself, not imputing their trespasses unto them, and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God." Concerning the refutation of false doctrine, the same apostle saith, Tit. 1. 9. "That a minister must hold fast the faithful word of God, that he may be able by sound doctrine, both to exhort and convince the gainsayers."

Secondly. It is the office of the ministers, publicly to call upon the name of the Lord in behalf of the whole congregation; for that which the apostles say, *we will give ourselves continually to prayer and to the ministry of the word*, is common to these pastors with the apostles; to which St. Paul alluding, thus speaketh to Timothy: "I exhort therefore, that first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority, &c. 1 Tim. 2. 1 and 2.

Thirdly. Their office is, to administer the sacraments, which the Lord hath instituted as seals of his grace: as is evident from the command given by Christ to the apostles, and in them to all pastors, *baptise them in the name of the Father, and of the Son, and of the Holy Ghost.* Likewise, *for I have received of the Lord, that which also I delivered unto you, that the Lord Jesus the same night in which he was betrayed, &c.*

Finally, it is the duty of the ministers of the word, to keep the church of God in good discipline, and to govern it in such a manner as the Lord hath ordained; for Christ having spoke of the christian discipline, says to his apostles, *whatsoever ye shall bind on earth shall be bound in heaven.* And Paul will have the ministers know how to rule their own house, since they otherwise neither can provide for, nor rule the church of God. This is the reason why the pastors are in scripture called, *stewards of God, and bishops*, that is, overseers and watchmen, for they have the oversight of the house of God, wherein they are conversant, to the end, that every thing may be transacted with good order and decency; and also to open and shut, with the keys of the king-

dom of heaven, committed to them, according to the charge given them by God.

From these things may be learned, what a glorious work the ministerial office is, since so great things are effected by it; yea, how highly necessary it is for man's salvation, which is also the reason why the Lord will have such an office always to remain: for Christ said when he sent forth his apostles to officiate in this holy function, *Lo, I am always with you, even unto the end of the world*; where we see his pleasure is, that this holy office (for the persons to whom he here speaketh, could not live to the end of the world) should always be maintained on earth. And therefore Paul exhorteth Timothy, *to commit that which he had heard of him, to faithful men, who are able to teach others, as he also, having ordained* Titus minister, further commanded him, to ordain elders in every city. Tit. 1. 5.

Forasmuch, therefore as we, for the maintaining of this office in the church of God, are now to ordain a new minister of the word, and having sufficiently spoke of the office of such persons, therefore you N. shall answer to the following questions, which shall be proposed to you, to the end that it may appear to all here present, that you are inclined to accept of this office as above described.

First. I ask thee, whether thou feelest in thy heart that thou art lawfully called of God's church, and therefore of God himself, to this holy ministry?

Secondly. Whether thou dost believe the books of the old and new testament to be the only word of God, and the perfect doctrine unto salvation, and dost reject all doctrines repugnant thereto?

Thirdly. Whether thou dost promise faithfully to discharge thy office, according to the same doctrine as above described, and to adorn it with a godly life: also, to submit thyself in case thou shouldest become delinquent either in life or doctrine, to ecclesiastical admonition, according to the public ordinance of the churches?

Answer. Yes, truly, with all my heart.

Then the Minister, who did demand these questions of him, and other Ministers who are present, shall lay their hands on his head, and say,*

GOD our heavenly Father, who hath called thee to this holy ministry, enlighten thee with his Holy Spirit, strengthen thee with his hand, and so govern thee in thy

* This ceremony shall not be used in ordaining those who have before been in the ministry.

ministry, that thou mayest decently and fruitfully walk therein, to the glory of his name, and the propagation of the kingdom of his Son Jesus Christ. *Amen.*

Then the Minister shall, from the pulpit, exhort the ordained Minister, and the congregation, in the following manner:

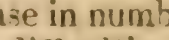
"TAKE heed, therefore, beloved brother, and fellow-servant in Christ, unto yourself and to all the flock, over which the Holy Ghost hath made you overseer, to feed the church of God which he hath purchased with his own blood: love Christ, and feed his sheep, taking the oversight of them not by constraint, but willingly: not for filthy lucre, but of a ready mind, neither as being lord over God's heritage, but as an example to the flock. Be an example of believers, in word, in conversation, in charity, in spirit, in faith, in purity. Give attendance to reading, to exhortation, to doctrine. Neglect not the gift that is in thee, meditate upon those things, give thyself wholly to them, that thy profiting may appear to all: take heed to thy doctrine, and continue stedfast therein. Bear patiently all sufferings, and oppressions, as a good soldier of Jesus Christ, for in doing this thou shalt both save thyself and them that hear thee. And when the chief Shepherd shall appear, thou shalt receive a crown of glory that fadeth not away."

"And you likewise, beloved christians, receive this your minister in the Lord with all gladness, 'and hold such in reputation:' Remember that God himself through him speaketh unto and beseecheth you. Receive the word, which he, according to the scripture, shall preach unto you 'not as the word of man, but (as it is in truth) the word of God.' Let the feet of those, that preach the gospel of peace, and bring glad tidings of good things, be beautiful and pleasant unto you. Obey them that have the rule over you, and, submit yourselves; for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you. If you do these things, it shall come to pass, that the peace of God shall enter into your houses, and that you who receive this man in the name of a prophet, shall receive a prophet's reward, and through his preaching, believing in Christ, shall through Christ inherit life eternal."

Since no man is of himself fit for any of these things, let us call upon God with thanksgiving:

MERCIFUL Father, we thank thee that it pleaseth thee, by the ministry of men, to gather a church to

thyself unto life eternal, from amongst the lost children of men: we bless thee for so graciously providing the church in this place with a faithful minister, we beseech thee to qualify him daily more and more by the holy spirit, for the ministry to which thou hast ordained and called him: enlighten his understanding to comprehend thy holy word, and give him utterance, that he may boldly open his mouth, to make known and dispense the mysteries of the gospel. Endue him with wisdom and valour, to rule the people aright over which he is set, and to preserve them in christian peace, to the end that thy church under his administration and by his good example, may increase in number and in virtue. Grant him courage to bear the difficulties and troubles which he may meet with in his ministry, that being strengthened by the comfort of thy spirit, he may remain stedfast to the end, and be received with all faithful servants into the joy of his master. Give thy grace also to this people and church, that they may becomingly deport themselves towards this their minister; that they may acknowledge him to be sent of thee; that they may receive his doctrine with all reverence, and submit themselves to his exhortations. To the end that they may, by his word, believing in Christ, be made partakers of eternal life. Hear us, O Father, through thy beloved Son, who hath thus taught us to pray—OUR FATHER, &c.



THE FORM

FOR ORDAINING ELDERS AND DEACONS,

When ordained at the same time. But if they are ordained separately, this form shall be used as occasion requires.

BELOVED Christians, you know that we have several times published unto you the names of our brethren here present, who are chosen to the office of elders and deacons in this church, to the end that we might know whether any person had aught to allege, why they should not be ordained in their respective offices; and whereas no one hath appeared before us, who hath alleged any thing lawful against them, we shall therefore at present, in the name of the Lord, proceed to their ordination.

But first, you, who are to be ordained, and all those who are here present, shall attend to a short declaration from the word of God concerning the institution and the office of elders and deacons: of the elders is to be observed, that the word elder or eldest (which is taken out of the old testa

ment, and signifieth a person who is placed in an honourable office of government over others) is applied to two sorts of persons who minister in the church of Jesus Christ: for the apostle saith, "the elders that rule well, shall be counted worthy of double honour, especially they who labour in the word and doctrine." Hence is evident that there were two sorts of elders in the Apostolic church, the former whereof did labour in the word and doctrine, and the latter did not. The first were the ministers of the word and pastors, who preached the gospel and administered the sacraments; but the others, who did not labour in the word, and still did serve in the church, bore a particular office, namely, they had the oversight of the church, and ruled the same with the ministers of the word: for Paul, Rom. chap. 12, having spoke of the ministry of the word, and also of the office of distribution or deaconship, speaketh afterwards particularly of this office, saying: "he that ruleth, let him do it with diligence:" likewise, in another place, he counts government among the gifts and offices which God hath instituted in the church: 1 Cor. 12. Thus we see that these sorts of ministers are added to the others who preach the gospel, to aid and assist them, as in the old testament the common Levites were to the priests in the service of the tabernacle, in those things which they could not perform alone: notwithstanding the offices always remained distinct one from the other. Moreover it is proper that such men should be joined to the ministers of the word in the government of the church, to the end, that thereby all tyranny and lording may be kept out of the church of God, which may sooner creep in, when the government is placed in the hands of one alone, or of a very few. And thus the ministers of the word, together with the elders, form a body or assembly, being as a council of the church, representing the whole church; to which Christ alludes when he saith, "Tell the church"—which can in no wise be understood of all and every member of the church in particular, but very properly of those who govern the church, out of which they are chosen.

Therefore, in the first place, the office of the elders is, together with the ministers of the word, to take the oversight of the church, which is committed to them, and diligently to look, whether every one properly deports himself in his confession and conversation; to admonish those, who behave themselves disorderly, and to prevent, as much as possible, the sacraments from being profaned: also to act (according to the christian discipline) against the impenitent, and to receive the penitent again into the bosom of the church, as

doth not only appear from the abovementioned saying of Christ, but also from many other places of holy writ, as 1 Cor. chap. 5. and 2 Cor. chap. 2. that these things are not alone intrusted to one or two persons, but to many who are ordained thereto.

Secondly. Since the apostle enjoineth, that all things *shall be done decently and in order*, amongst christians, and that no other persons ought to serve in the church of Christ, but those who are lawfully called, according to the christian ordinance, therefore it is also the duty of the elders to pay regard to it, and in all occurrences, which relate to the welfare and good order of the church, to be assistant with their good counsel and advice, to the ministers of the word, yea, also to serve all christians with advice and consolation.

Thirdly. It is also their duty particularly to have regard unto the doctrine and conversation of the ministers of the word, to the end that all things may be directed to the edification of the church; and that no strange doctrine be taught, according to that which we read, Acts 20, where the apostle exhorteth to watch diligently against the wolves, which might come into the sheep-fold of Christ; for the performance of which, the elders are in duty bound diligently to search the word of God, and continually to be meditating on the mysteries of faith.

Concerning the Deacons; of the origin and institution of their office we may read, Acts 6, where we find that the apostles themselves did in the beginning serve the poor, "At whose feet was brought the price of the things that were sold: and distribution was made unto every man, according as he had need. But afterwards, when a murmuring arose, because the widows of the Grecians were neglected in the daily ministration:" men were chosen (by the advice of the apostles) who should make the service of the poor their peculiar business, to the end that the apostles *might continually give themselves to prayer, and to the ministry of the word.* And this has been continued from that time forward in the church, as appears from Rom. 12. Where the apostle, speaking of this office, saith, "he that giveth, let him do it with simplicity." And 1 Cor. 12. 28, speaking of helps, he means those, who are appointed in the church to help and assist the poor and indigent in time of need; from which passages we may easily gather, what the deacon's office is, namely, that they in the first place collect and preserve with the greatest fidelity and diligence, the alms and goods which are given to the poor: yea, to do their utmost endeavours, that many good means be procured for the relief of the poor

The second part of their office consists in distribution, wherein are not only required discretion and prudence to bestow the alms only on objects of charity, but also cheerfulness and simplicity to assist the poor with compassion and hearty affection: as the apostle requires, Rom. chap. 12. and 2 Cor. chap. 9. For which end it is very beneficial, that they do not only administer relief to the poor and indigent with external gifts, but also with comfortable words from scripture.

To the end therefore, beloved brethren, N. N. that every one may hear, that you are willing to take your respective offices upon you, ye shall answer to the following questions.

And in the first place I ask you, both elders and deacons, whether ye do not feel in your hearts, that ye are lawfully called of God's church, and consequently of God himself, to these your respective holy offices?

Secondly. Whether ye believe the books of the old and new testament to be the only word of God, and the perfect doctrine of salvation, and do reject all doctrines repugnant thereto?

Thirdly. Whether ye promise, agreeably to said doctrine, faithfully, according to your ability, to discharge your respective offices, as they are here described: ye elders in the government of the church together with the ministers of the word: and ye deacons in the ministration to the poor? Do ye also jointly promise to walk in all godliness, and to submit yourselves, in case ye should become remiss in your duty, to the admonitions of the church?—Upon which they shall answer. *Yes.*

Then the Minister shall say,

The Almighty God and Father, replenish you all with his grace, that ye may faithfully and fruitfully discharge your respective offices. *Amen.*

The Minister shall further exhort them, and the whole congregation, in the following manner:

Therefore, ye elders, be diligent in the government of the church, which is committed to you, and the ministers of the word. Be also, as watchmen over the house and city of God, faithful to admonish and to caution every one against his ruin. Take heed that purity of doctrine and godliness of life be maintained in the church of God. And, ye deacons, be diligent in collecting the alms, prudent and cheerful in the distribution of the same: assist the oppressed, provide for

the true widows and orphans, show liberality unto all men, but especially to the household of faith.

Be ye all with one accord faithful in your offices, and *hold the mystery of the faith in a pure conscience*, being good examples unto all the people. In so doing you will *purchase to yourselves a good degree, and great boldness in the faith, which is in Christ Jesus, and hereafter enter into the joy of your Lord.* On the other hand, beloved christians, receive these men as servants of God: count the elders that rule well worthy of double honour, give yourselves willingly to their inspection and government. Provide the deacons with good means to assist the indigent. Be charitable, ye rich, give liberally, and contribute willingly. And, ye poor, be poor in spirit, and deport yourselves respectfully towards your benefactors, be thankful to them, and avoid murmuring: follow Christ, for the food of your souls, but not for bread. *Let him that hath stolen* (or who hath been burthensome to his neighbours) *steal no more: but rather let him labour, working with his hands the things which are good, that he may give to him that needeth.* Each of you, doing these things in your respective callings, shall receive of the Lord, *the reward of righteousness.* But since we are unable of ourselves, let us call upon the name of the Lord, saying,

O LORD God and heavenly Father, we thank thee that it hath pleased thee, for the better edification of thy church, to ordain in it, besides the ministers of the word, rulers and assistants, by whom thy church may be preserved in peace and prosperity, and the indigent assisted; and that thou hast at present granted us in this place, men, who are of good testimony, and we hope endowed with thy spirit. We beseech thee, replenish them more and more with such gifts, as are necessary for them in their ministration; with the gifts of wisdom, courage, discretion, and benevolence, to the end that every one may, in his respective office, acquit himself as is becoming; the elders in taking diligent heed unto the doctrine and conversation, in keeping out the wolves from the sheep-fold of thy beloved Son; and in admonishing and reproving disorderly persons. In like manner, the deacons in carefully receiving, and liberally and prudently distributing of the alms to the poor, and in comforting them with thy holy word. Give grace both to the elders and deacons, that they may persevere in their faithful labour, and never become weary by reason of any trouble, pain or persecution of the world. Grant also especially thy divine grace to this people, over whom they are placed, that they may willingly submit

themselves to the good exhortations of the elders, counting them worthy of honour for their work's sake; give also unto the rich, liberal hearts towards the poor, and to the poor grateful hearts towards those, who help and serve them; to the end that every one acquitting himself of his duty, thy holy name may thereby be magnified, and the kingdom of thy Son Jesus Christ, enlarged, in whose name we conclude our prayers, &c.

THE FORM

FOR THE CONFIRMATION OF MARRIAGE, BEFORE THE CHURCH.

WHEREAS married persons are generally, by reason of sin, subject to many troubles and afflictions; to the end that you N. and N. *who desire to have your marriage-bond publicly confirmed, here in the name of God, before this church*, may also be assured in your hearts of the certain assistance of God in your afflictions, hear therefore from the word of God, how honourable the marriage state is, and that it is an institution of God, which is pleasing to him. *Wherefore he also will (as he hath promised) bless and assist the married persons, and on the contrary, judge and punish whoremongers and adulterers.*

In the first place you are to know, that God our Father, *after he had created heaven and earth, and all that in them is*, made man in his own image and likeness, *that he should have dominion over the beasts of the field, over the fish of the sea, and over the fowls of the air.* And after he had created man, he said, "It is not good that man should be alone, I will make him an help-meet for him." *And the Lord caused a deep sleep to fall upon Adam, and he slept; and he took one of his ribs, and closed up the flesh instead thereof. And the rib which the Lord God had taken from man, made he a woman, and brought her unto the man. And Adam said, this is now bone of my bone, and flesh of my flesh: she shall be called woman, because she was taken out of man.* Therefore shall a man, leave his father, and his mother, and shall cleave unto his wife, and they two shall be one flesh." *Therefore ye are not to doubt, but that the married state is pleasing to the Lord, since he made unto Adam his wife, brought and gave her himself to him to be his wife; witnessing thereby that he doth yet as with his hand bring unto every man his wife. For this reason the Lord Jesus Christ did also highly honour it*

with his presence, gifts and miracles in Cana of Galilee, to show thereby that this holy state ought to be kept honourably by all, and that he will aid and protect married persons, even when they are least deserving it. But that you may live godly in this state, you must know the reasons wherefore God hath instituted the same. The first reason is, that each faithfully assist the other, in all things that belong to this life, and a better.

Secondly. *That they bring up the children, which the Lord shall give them in the true knowledge and fear of God, to his glory, and their salvation.*

Thirdly. *That each of them, avoiding all uncleanness and evil lusts, may live with a good and quiet conscience.*

For, to avoid fornication, let every Man have his own wife, and every Woman her own husband; insomuch that all, who are come to their years, and have not the gift of continence, are bound by the command of God, to enter into the marriage state, with knowledge and consent of parents, or guardians and friends; that so the temple of God, which is our body, may not be defiled; for, whosoever defileth the temple of God, him shall God destroy.

Next, you are to know, how each is bound to behave respectively towards the other, according to the word of God.

First. You, who are the bridegroom, must know, that God hath set you to be the head of your wife, that you, according to your ability, shall lead her with discretion; instructing, comforting, protecting her, as the head rules the body; yea, as Christ is the head, wisdom, consolation and assistance to his church. Besides, you are to love your wife as your own body, as Christ hath loved his Church: you shall not be bitter against her, but dwell with her as a man of understanding, giving honour to the wife as the weaker vessel, considering that ye are joint heirs of the grace of life that your prayers be not hindered; *and since it is God's command, "that the man shall eat his bread in the sweat of his face," therefore you are to labour diligently and faithfully, in the calling, wherein God hath set you, that you may maintain your household honestly, and likewise have something to give to the poor.*

In like manner, must you, who are the bride, know, how you are to carry yourself towards your husband, according to the word of God: you are to love your lawful husband, to honour and fear him, as also to be obedient unto him in all lawful things, as to your Lord, "as the body is obedient to the head, and the church to Christ. You shall not exercise any dominion over your husband, but be silent: for Adam was first created, and then Eve to be an help to Adam:"

and after the fall, God said to Eve, and in her to all women, "your will shall be subject to your husband;" [*you shall not resist this ordinance of God, but be obedient to the word of God, and follow the examples of godly women, who trusted in God, and were subject to their husbands; "as Sarah was obedient to Abraham, calling him her lord:" you shall also be an help to your husband in all good and lawful things, looking to your family, and walking in all honesty and virtue, without worldly pride, that you may give an example to others of modesty.*]

Wherefore you N. and you N. having now understood that God hath instituted marriage, and what he commands you therein; are you willing thus to behave yourselves in this holy state, *as you here do confess before this christian assembly*, and desirous that you be confirmed in the same?

Answer. Yes.

Whereupon the Minister shall say,

I take you all, who are met here to witness, that there is brought no lawful impediment.

Further to the married persons.

Since *then it is fit that you be furthered in this your work*, the Lord God confirm your purpose, which he hath given you; and your beginning be in the name of the Lord, who made heaven and earth.

Hereupon they shall join hands together, and the Minister speak first to the bridegroom.

N. Do you acknowledge here before God, *and this his holy church*, that you have taken and do take to your lawful wife, N. here present, promising her never to forsake her; to love her faithfully, to maintain her, as a faithful and pious husband is bound to do to his lawful wife; that you will live holily with her; keeping faith and truth to her in all things according to the holy gospel? *Answer.* Yes.

Afterwards to the bride.

N. Do you acknowledge here before God, *and this his holy church*, that you have taken, and do take to your lawful husband, N. here present, promising to be obedient to him, to serve and assist him, never to forsake him, to live holily with him, keeping faith and truth to him in all things, as a pious and faithful wife is bound to her lawful husband according to the holy gospel? *Answer.* Yes.

Then the Minister shall say,

The Father of all mercies who of his grace hath called you to this holy state of marriage, bind you in true love and faithfulness, and grant you his blessing. *Amen.*

Hear now from the gospel, how firm the bond of marriage is, as described, Matthew, chap. xix. verses 3, 4, 5, 6, 7, 8, 9.

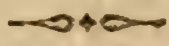
"*The Pharisees came unto him, tempting him, and saying unto him, is it lawful for a man to put away his wife,*" &c

Believe these words of Christ, and be certain and assured, that our Lord God hath joined you together in this holy state. You are therefore to receive whatever befalls you therein, with patience and thanksgiving, as from the hand of God, and thus all things will turn to your advantage and salvation. Amen.

PRAYER.

Hearken now to the promise of God, from Psalm 128.——Blessed is, &c.

The Lord our God replenish you with his grace, and grant that ye may long live together in all godliness and holiness. Amen.



FOR THE CONSOLATION OF SICK AND DYING BELIEVERS.

The following texts of Scripture suggest instruction and comfort.

I. Sin and death.—Psalm 51. 5.—Rom. 5. 12.—Gen. 3. 17. 19.—Psalm 89. 48.—Eccles. 9. 5.—Heb. 13. 14—Heb. 9. 27.—2 Sam. 14. 14.—Job. 9. 25. Psalm 39. 4, 5, 6, 7. Eccles. 12. 7.—James 4. 14.—1 Pet. 1. 24.—Eccles. 3, 1, 2. Job 14. 5.—Acts 17. 26.—Job 7. 6.—Job 9. 25—Heb. 11. 13.—Psalm 90. 10.—2 Pet. 3. 8.—Ephes. 2. 3.—Titus 1 16.—Psalm 14. 1—Rom. 7. 19.—Psalm 51. 7, 8.

II. Justification for the righteousness of Christ, imputed to us who believe on him.—Rom. 3. 24, 28, 30.—Acts 10. 43.—Phil. 3. 8.—Psalm 32. 1, 2.—Rom. 5. 1.—Rom. 8. 1—3, 30, 35.—Isa. 1. 18.—Tit. 2. 14.—James 2. 18.—Gal. 3. 13.—Acts 13. 33, 39.—Heb. 11. 6.—Heb. 2. 17.—Rom. 3. 28.—Rom. 4. 24, 25.—Rom. 5. 17, 18, 19.—Jer. 23. 6.—2 Cor. 5. 21.

III. Death desirable to a Believer.—2 Cor. 5. 1—8.—Rom. 7. 24.—Rom. 8. 22.—1 Cor. 13. 12.—Isa. 61. 4.—1 Cor. 2. 9.—Psalm 84. 10.—Psalm 31. 1, 4.—Psalm 33. 8.—John 14. 2, 3.—Rev. 21. 23.—Phil. 1. 21—23.—John 12.

23.—John 5. 24.—Luke 23. 42, 43.—Eccles. 12. 7.—Phil. 3. 20, 21.—1 Pet. 5. 10.—Rom. 8. 17, 18.—2 Cor. 4. 17.—Psalm 30. 5.—1 Pet. 4. 13.—Heb. 13. 12.—1 Pet. 2. 21.—James 1. 2.—Rom. 5. 3, 4, 5.—James 5. 8, 11.—Heb. 2. 9.—Mat. 10. 22.—2 Tim. 4. 7, 8.—James 1. 12.

IV. Watch and pray.—1 Pet. 4. 7.—Luke 12. 35—43.—Mat. 25. 13.—Mark 13. 33.—2 Pet. 3. 10.—Luke 21. 34, 36. Mat. 5. 8.—Mat. 15. 19.—Gal. 5. 22.—John 3. 3.—Mark 10. 14, 15.—Rom. 8. 7.

V. Resurrection and glory.—1 Cor. 15. 16.—Ezek. 37. 5.—Job. 19. 25, 26.—John 5. 25, 29.—1 Thess. 4. 13, 17. 2 Cor. 5. 10.—John 11. 25, 26.—John 14. 19.—John 17. 24. Rev. 3. 21.—Rev. 7.14—17. 1 Cor. 15. 49—57.—Acts 7. 59.—Rev. 22. 20.

THE CONFESSION OF FAITH,

COMPOSED IN THE COUNCIL OF NICE, IN THE YEAR OF OUR LORD, 325.

WE believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible: and in one Lord Jesus Christ the only begotten Son of God, begotten of his Father, before all worlds; God of God, Light of Light, very God of very God, begotten, not made, being of one substance with the Father, by whom all things were made: who for us men, and for our salvation, came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man, and was crucified also for us under Pontius Pilate. He suffered and was buried, and the third day he arose again according to the scriptures, and ascended into heaven, and sitteth on the right hand of the Father. And he shall come again with glory, to judge both the quick and the dead; whose kingdom shall have no end. And in the Holy Ghost, who spake by the prophets. And one holy Catholic and Apostolic church. We acknowledge one baptism for the remission of sins; we look for the resurrection of the dead, and the life of the world to come. *Amen.*

THE CREED OF ATHANASIUS,

WRITTEN IN THE YEAR OF OUR LORD, 333.

1. WHOSOEVER will be saved, before all things it is necessary that he hold the Catholic faith.—2,

Which faith except one do keep whole and undefiled, without doubt he shall perish everlastingly.—3. The Catholic Faith is this, that we worship one God in Trinity, and Trinity in Unity.—4. Neither confounding the Persons nor dividing the Substance.—5. For there is one Person of the Father, another of the Son, and another of the Holy Ghost. 6. But the Godhead of the Father, of the Son, and of the Holy Ghost is all one; the Glory equal, and the Majesty co-eternal.—7. Such as the Father is, such is the Son, and such is the Holy Ghost.—8. The Father uncreated, the Son uncreated, and the Holy Ghost uncreated.—9. The Father incomprehensible, the Son incomprehensible, and the Holy Ghost incomprehensible.—10. The Father eternal, the Son eternal, and the Holy Ghost eternal.—11. And yet there are not three Eternals; but one Eternal.—12. As also there are not three Incomprehensibles, nor three Uncreated, but one Uncreated, and one Incomprehendible.—13. So likewise the Father is almighty, the Son almighty, and the Holy Ghost almighty.—14. And yet there are not three Almighties, but one Almighty.—15. So the Father is God, the Son is God, and the Holy Ghost is God.—16. And yet there are not three Gods, but one God.—17. So likewise the Father is Lord, the Son Lord, and the Holy Ghost Lord.—18. And yet there are not three Lords, but one Lord.—19. For, as we are compelled by the Christian Truth to acknowledge each Person by himself to be God and Lord.—20. So we are forbidden by the Catholic Faith, to say, there be three Gods, or three Lords.—21. The Father is made of none, neither created nor begotten.—22. The Son is of the Father alone, not made, nor created, but begotten.—23. The Holy Ghost is of the Father, and of the Son, neither made, nor created, nor begotten, but proceeding.—24. So there is one Father, not three Fathers; one Son, not three Sons; one Holy Ghost, not three Holy Ghosts.—25. And in this Trinity, there is not First nor Last, nor greater nor less.—26. But the whole three Persons are co-eternal together, and co-equal.—27. So that in all things, as it is aforesaid, the Unity in Trinity, and Trinity in Unity is to be worshipped. 28. He therefore that will be saved, must thus think of the Trinity.—29. Furthermore it is necessary to everlasting salvation, that he also believe rightly the Incarnation of our Lord Jesus Christ.—30. For the right Faith is, that we believe and confess, that our Lord Jesus Christ, the Son of God, is God and Man.—31. God of the Substance of the Father, begotten before the World; and Man of the Substance of his Mother, born in time.—32. Perfect God, and

perfect Man, having a reasonable Soul and a human Body 33. Equal to the Father according to his Godhead: and inferior to the Father as to his Manhood.—34. Who, although he be God and Man, yet he is not two but one Christ.—35. One, not by conversion of the Godhead into Flesh, but by taking of the Manhood into God.—36. He is not one by Mixture of Substance, but by Unity of Person.—37. For the reasonable Soul and Flesh is one Man; so God and Man is one Christ.—38. Who suffered for our Salvation, descended into hell, rose again the third Day from the Dead.—39. He ascended into Heaven, sits at the right hand of God the Father Almighty.—40. From whence he shall come to judge the Quick and the Dead.—41. At whose coming, all Men shall rise again with their Bodies.—42. And shall give Account for their own Works.—43. And they that have done Good, shall go into Life everlasting; and they that have done Evil, into everlasting fire.—44. This is the Catholic Faith, which except a Man believe faithfully, he cannot be saved.

THE END.

*** Page 518 of the large 12mo. edition, 12th line from the end of the 34th sect. of *Confession of Faith*, *unbelievers* is in *some copies* erroneously printed instead of *believers*.